Church Management

VOLUME XXXII DECEMBER 1955 NUMBER 3

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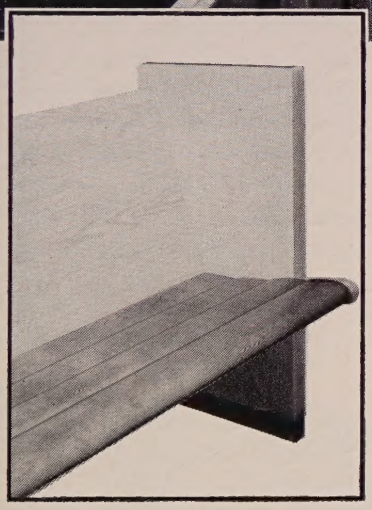

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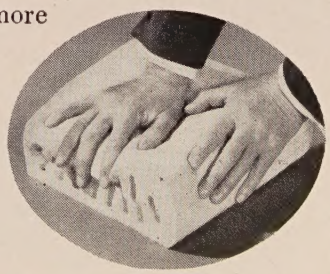

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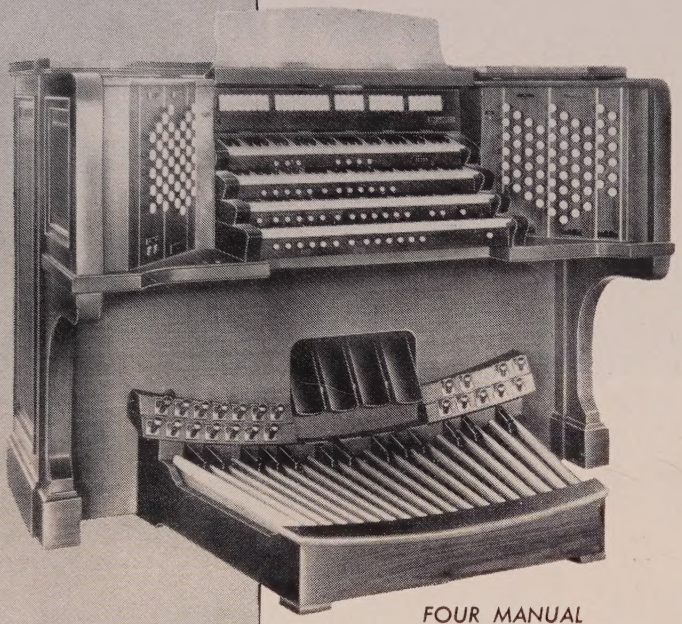

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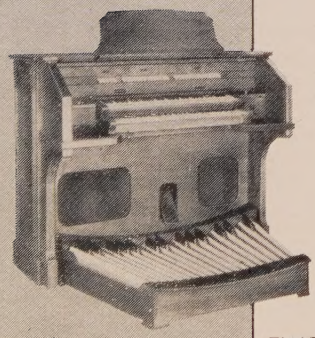

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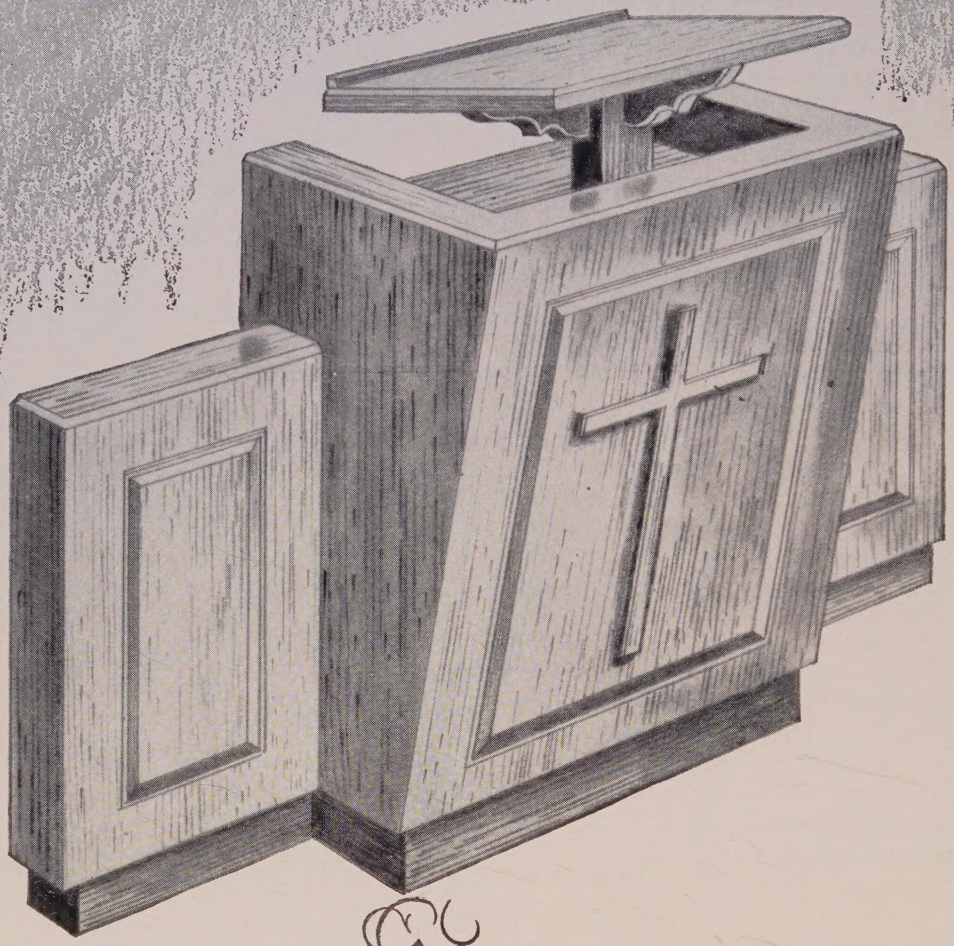

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CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

Some Ingredients for Our American Religion

RELIGION, in America, is prosperous. Some designate our age as that of a religious revival. It is an easy term without much meaning. Our observation is that what we are experiencing is not a religious revival but a logical development of American Christianity which has had a continuing growth for many decades. In another column of this issue you will find some figures taken from *The Yearbook of American Churches for 1956* which will support this thesis.

While organized religion is suffering in Europe and England, here it has gained a support and respect most noticeable. There must be some reason for this which can be found in the years of history. Why is it that while churches are empty in England, Germany, and the Scandinavian countries, in the United States they are filled with eager worshipers?

There are three ingredients which I think may have helped shape the course of organized religion here. The first was introduced early in our history. It is found in the first article of the Bill of Rights of the United States Constitution. That article was not sponsored by the Church, nor by churchmen. In fact, the men who urged its adoption were considered as anti-clerical and anti-church. They were Thomas Jefferson, Benjamin Franklin, James Madison, and possibly, on the side lines, Tom Paine. From their efforts came a double barreled guarantee for the health of religious life in our nation. First, the article says, "Congress shall make no law regarding an establishment of religion." Secondly, it provides that Congress shall never make a law prohibiting the free exercise of religion. These guarantees, sponsored by advanced social thinkers, have made a very very great contribution to the religious life of America.

The second ingredient which should be mentioned is the spirit of religious tolerance in our land. It couldn't exist without the Church and State article in the Bill of Rights. When the European immigration got under way, people came to our shores from many nations and with many different shades of belief. They had freedom to build their churches alongside of those already erected. There was considerable fear at first. They acted so differently and thought so differently from the early Americans. But they made friendly neighbors. They were honest folks and good citizens. Soon they were integrating themselves into our social life. New and old mixed in market, forum, and business. The result was a spirit of tolerance which has become one of the foundation stones of American social life. Tolerance became a religious virtue. Some may regret the passing of the days of intense denominationalism. Most of us, however, are glad for the tolerance which has come in these later years. It has helped Americans to live together even if we worship separately.

The third ingredient which characterizes American religion is its social concept. We take seriously the so-called "Social Gospel." The social gospel starts with the individual. The Christian knows that he is expected to

be courteous, kind, and honest. He knows that he has obligations of stewardship and philanthropy. He also realizes that his religious interest does not stop with his own life or the life of his family. He must be interested, with his brothers, in schools, working conditions, care of the sick, the under-privileged, and the wayward. He knows that his ballot is part of his religion, and that a Christian land must be characterized by justice.

There are those who feel that the present interest in religion is caused by fear of an atomic bomb which will send us all to eternity. There are others who insist that it is caused by an overflow of American prosperity. Isn't it just as logical to believe that it may be caused by the factors mentioned above? Without complete separation of Church and State, we could never have achieved the spirit of religious tolerance. Without the spirit of tolerance, we never could have achieved our social interpretion of the gospel.

Our neighbor nation, the Dominion of Canada, has breathed much of the same atmosphere that we have and it, too, has experienced the religious impetus. The Spanish countries of South America which are church controlled have had little of this experience.

What we have here is something greater than a revival, bringing back some virtues of the past. It is a religious, social, and political synthesis which has brought our religious life to new heights. W.H.L.

✣

Still "Protestant" Episcopal

THE General Convention of the Protestant Episcopal Church, meeting in Honolulu, refused to pass a resolution which would delete the term "Protestant" from its name. It was a divided vote, some of the speakers pointing out that it had never officially been included in the title, but was there simply by the force of usage. There would probably be a division on this among Protestants. Some who sense Protestant-Roman Catholic controversy will be glad that our Episcopal friends have so clearly lined up on the side of Protestantism. There are others who are conscious that the greatest contribution the Episcopal Church has made to our common Protestantism has been its continual emphasis on the Catholicity of the Church. This editor, who never knew that "Protestant" was in the name of the Episcopal Church until he became the editor of *Church Management,* likes the double interest implied in the present name, "Protestant Episcopal." The word "Episcopal" to us has always indicated the historical and mystical, while the adjective "Protestant" has revealed an appreciation of the contribution of the Reformation. W.H.L.

Civilization's Prayer Wheel

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

ONE missionary picture of my boyhood always intrigued me. It was that of the prayer wheel. It was a simple contraption which consisted of a wooden wheel on an axle. To it were tied various prayers. The seeker of light could give the wheel a whirl, providing he had the coin for the priest, and his prayer reached the gods.

I remember very well my Sunday school teacher's warning about the prayer wheel. The real prayer must come from the human heart; it is not necessary that it come from the lips of a priest. Each penitent can approach God and open his heart to him. It seemed like a pretty sorry business, this taking the poor pagans for a ride on the prayer wheel.

Civilization, it seems, has improved on the old prayer wheel. Now it has become an electronic device. Are you standing in the need of prayer? Take down your telephone receiver and call a specified number. You may get a busy signal at first, at second, at third, and other times. But if you persist there comes a time when you get the wire and you hear a prayer thirty seconds in length. This definitely has one virtue unknown to the prayer wheel; you can dial from your own telephone, you do not have to go to a pay station. Charges are reversed on all calls.

But the electronic prayer wheel does not meet the requirements of my old teacher. Remember that she said real prayer must come from the heart of the individual, not from a plastic disk. She also insisted that prayer should be directed to God and that it was not necessary for it to be relayed by priest or pastor. In this new system the listener may hear a beautiful prayer which soothes his shaking nerves, but it can hardly be called a prayer from the heart.

The publicity concerning the modern prayer wheel insists that the prayers used are nondenominational. It might as well add that they are nonpersonal. A good juke box would do a better job. At least it offers enough variety so the prayers can be classified. There could be a prayer for the aged, a prayer for those afraid to die, a prayer for young men entering the service, a prayer for expecting mothers, and similar divisions. There should be one for disheartened preachers.

James Montgomery's verse at the beginning of this editorial can hardly apply to civilization's prayer wheel, but I think that one verse by Edmund Vance Cooke might. He wrote:

Some people think prayer is a telephone,
A patent transmitter to hire or own;
At any hint of a small desire,
They call up the busy Central wire
And plug into the great white throne.

W.H.L.

The Five Deadly Perils of the Ivory Tower

Richard C. Smith

IT was Christmas Day in 1950. I made my way along a cobbled path shaded by ancient olive and cedar trees toward the crest of a hill overlooking Ain Karem, traditional birthplace of John the Baptist. Close to the top I entered an ancient compound and followed a path that led to the Eastern Orthodox Church of Saint John the Baptist. Inside I beheld a scene that was truly celestial. Tiny oil lamps revealed the presence of black-robed nuns stationed at precise intervals along the walls of the church. Lamps and candles both illumined icons or flat pictures of Christ, the holy family, the apostles, and the prophets. A black-robed priest stood behind the great screen of icons, plainly visible through its open door. Now and again he joined the deacon in the chanting of prayers and litanies. A concealed choir of nuns answered antiphonally. The chanting, done in Russian, had an unforgettable celestial quality.

Outside of the church again, I descended through ancient stone doorways and along shaded walks to the village streets. I arrived just in time to witness a family brawl with overtones of violence, made public on the principal street of Ain Karem. I then had a closer look at some of the homes themselves and saw abundant evidence of poverty, squalor, and disease. In this Israeli village the vision celestial did not seem to be related to the needs terrestrial. The spiritual leaders on the hilltop appeared to be living an ivory tower existence. It seemed as if each one in that holy place had yielded to the temptation mentioned by the poet:

> *The ivory tower awakened my desire:*
> *I longed to enclose myself in selfish bliss.*
> —Ruben Dario

Here at San Francisco Seminary we worship in a beautiful hilltop chapel and receive our training in an institution whose natural setting is unique. Yet all about us in the great valleys of the West are countless human beings possessing great needs—social, spiritual, physical, educational, economic. During our seminary years we may be sensitive to these human needs and actually deal with them day by day, week by week. But more often we are like the Orthodox leaders of Ain Karem. We become remote on the hilltop and unrelated to human needs.

This comes about because in a theological seminary we can become so intent on receiving that we actually become selfish. Perhaps this is most apparent in terms of acquiring knowledge. This we pursue—and rightly so—in terms of acquainting ourselves with the theological treasures of the centuries, and through picking the brains of the professors! Yet this very commendable thirst for knowledge unless it is intimately related to the needs of human beings—even during the three year theological course—can be a vain thing.

The problem also exists in the area of personal holiness. In seminary we say that we want to become more and more like Jesus Christ. This is obviously a legitimate intention, empowered as it must be by the Holy Spirit. Too often, however, personal *impression* is not correlated with an adequate *expression* in terms of meeting human spiritual needs.

The ivory tower awakens selfish desires for knowledge and holiness. We yield to its temptation. We allow it to enclose us in selfish bliss. Finally we are utterly swallowed up in its long shadow!

Not only this, but we come to look as if we belonged in the ivory tower. On the hilltop we often undergo a spiritual-psychological moult. Whereas when we first entered the premises, we possessed some of the vigor, dash and eye contact of the eagle, when our new feathers appear behold! it is a different bird! The eagle has become an owl. The owl is the bird of the tower. He is a wise bird, but oh! so quiet, so retiring, so sophisticated, and so difficult to understand!

(*Turn to page 24*)

RICHARD C. SMITH

Dr. Smith is Professor of Student Field Service at San Francisco Theological Seminary, San Anselmo, California. He holds degrees from Hope College, Michigan, Princeton Theological Seminary, and Davis and Elkins College, West Virginia. The recipient of many awards and fellowships, he also established an outstanding record as pastor for eleven years in the soft coal mining area of Morgantown, West Virginia. He has been active in the World Council of Churches.

Christian Unity

Frank H. Ballard

FRANK H. BALLARD

Dr. Ballard is minister emeritus of Hampstead Garden Suburb Free Church, London, England. A frequent contributor to Church Management, he has also written several books, and did the exposition of Psalms 90-150 in the Interpreter's Bible.

IN these days the subject of Christian unity receives much attention in many countries. It also received much attention in the early days of Christianity. It is, indeed, one of the prominent themes of the New Testament. In the Gospels we are introduced to an extraordinary fellowship which included a Zealot and a publican, but there were troubles caused by the weaknesses of humans that were more dangerous than those of party. There were discussions as to who should be greatest, and it is well for us to remember that even in the presence of Jesus, the little band was not undisturbed by at least suggestions of jealousy and a love of power.

When we pass beyond the Gospels to the Acts and the Epistles we see how the Church was threatened by other matters, and especially by racial differences. Christianity began with Judaism. Its first missions were to the house of Israel. It was not long, however, before the Christians were being persecuted by the Jewish authorities, and as a result they scattered into the lands beyond. Now between Jew and Gentile a great gulf was fixed, but the Christians could not keep the gospel to themselves. They preached to Gentiles in many countries and the Gentiles responded in large numbers. That created problems. It created for example, a problem for Peter which he solved by baptizing Cornelius, a Gentile centurion. There were, however, many Christians who argued that Gentiles who wished to become Christians must be circumcized—which almost meant that they must become Jews. The apostle Paul had to fight that point of view as a denial of the very genius of the gospel. A council was held in Jerusalem at which the subject was debated and a pronouncement was made. It did not, however, conclude the controversy, and there are those who think the Acts were written to mediate between the two schools of thought.

Later in the New Testament, theological differences present themselves. First Corinthians tells of various parties that had gathered around different leaders. The Epistle to the Colossians deals with a local heresy. But it is in the Johannine books that we become most conscious of doctrinal differences. This fourth Gospel, in particular, has in view irregularities in belief about Jesus Christ. Yet the tone is not controversial because the writer was particularly anxious to maintain the unity of the Church. He says that there may be different folds, but there is one flock. He points to the vine which has many branches, but they are all related and all dependent upon the one vine. And in the seventeenth chapter he tells of the Lord himself praying for this Church and especially for its unity. May his people be one—not a co-ordination of organizations, but a personal relationship of mutual love. ". . . that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us . . ."

Now we turn from the first to the twentieth century. And still Church unity is one of our greater problems. We feel that it is a scandal that in an age like this we should be divided in our witness. We feel that it is a scandal that while there are such opportunities for the world Church that we should be working our resources as we are. I feel it especially when I go to a little town which tries to maintain nearly every branch of the Christian Church and then pass to a new area where there is hardly any accommodation for Christian worship. I feel that something drastic ought to be attempted, not only in church buildings, but in ministerial man power, so that a more effective witness may be possible in a situation our fathers never imagined.

Yet the existing denominations hang on for dear life, as though their particular emphasis was more important than the gospel itself. We have become so attached to our organizations and types of worship, so engrossed in our own traditions and properties that we are unable to see the whole scene or to realize the dangers of the situation. Yet, if only we would stop to think, we should realize that there are many forces making for unity in our times. There are social tendencies, some of them healthy and some dangerous, leading us towards solidarity and centralization even at the expense of independence. There is Biblical scholarship making doubtful the old assumption that the New Testament gives a clear-cut system of Church government. The Presbyterian said it was presbyterian, the Congregationalist that it was congregational, the Episcopalian that it was episcopal. So long as each thought his system was the will of God he had no option but to insist upon it. But scholarship no longer affirms that in the New Testament there is a definite ecclesiastical polity. It finds all

(*Turn to page 36*)

"Ring Out the Old Ring in the New"

A Watch Night Service

by Norman L. Godby

A fascinating and educational watch night service for New Year's Eve that has a touch of the novel and yet can become a deeply reverent service, can be developed on the theme, "Ring Out the Old, Ring in the New." Let some organization of the church, say the youth group, gather various kinds of bells from the congregation and community in preparation for the service. You may be surprised at the number and variety of bells that can be secured, and at the interest the collecting of them will create.

On New Year's Eve, they can be arranged on display at the front of the nave. Since most of them will be small, probably one table will hold them all and they can be covered with a white cloth until the service begins. Your service might follow some such outline as follows:

Prelude of Organ Chimes

Call to Worship:

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

—Tennyson

Invocation:

Lord, help us to ring true;
Help us to ring out the old, ring in the new;
Help us ring out the false, ring in the true.
Help us to do it all for You! Amen.

Scriptures: In the book of Exodus we find the instructions given by Jehovah for the making of the robe to be worn by the high priest as he would enter the holy place of the tabernacle to minister as the priest of God's people.

First Speaker: As the priest of God entered the holy place, the congregation of God's people waited without. He was their representative in that awful presence of Jehovah. Their fate rested on him. So the people waited with bated breath. But as long as they heard the tinkle

(*Turn to page 18*)

NORMAN L. GODBY

Mr. Godby is pastor of State Street Baptist Church, Rockford, Illinois, a post which he has held for the past ten years. He holds degrees from Ottawa University, and Northern Baptist Theological Seminary. Presently the Central Area Vice President of the Ministers' Council of the American Baptist Convention, he also has served as State President of the Illinois State Baptist Convention.

New denominations were founded by the followers of two men who lived in the same era. Although they never met, there are interesting parallels which can be drawn between

John Wesley & Emanuel Swedenborg

Madeline George

AN interesting contrast in personalities is to be found in the lives of two noted religious leaders who lived in the same era and on whose teachings new denominations were founded, although it was not the intention of either to start another church. Both men came of large families and were sons of clergymen.

Swedenborg was born in Sweden in 1688, traveled a great deal, and died in England in 1772. John Wesley (1703-1791), excepting for his missionary trip to America in his youth, spent most of his life in England. The two men never met but wanted to do so and exchanged correspondence of a most unusual nature.

Wesley had come across some of Swedenborg's theological books and had studied them seriously, but he didn't know what to think of Swedenborg—and no wonder! For Swedenborg, a member of the Swedish nobility, an international scientist and author of a couple of hundred learned books, had brought forth some new interpretations of the Bible and had stated that the Lord himself had commissioned him to renew the Christian Church and that he, Swedenborg, was the herald of the Second Coming, which was a new revelation of divine truth rather than a literal coming in the clouds! Wesley was inclined to call him a madman—though a very interesting and ingenious one.

But Wesley couldn't dismiss such a genius so easily. He kept thinking about him and, apparently, wrote Francis Okely, a Moravian minister friend who had met Swedenborg, asking what he thought of him. The context of Wesley's letter can be judged from Mr. Okely's reply, dated December 10, 1771, which reads as follows:

> Swedenborg is to me a riddle—certainly as you say, he speaks many great and important truths; and, as certainly seems to me to contradict Scripture in other places. But, as he told me, I could not understand his "True Christian Religion" without divine illumination; and I am obliged to confess that I do not have a sufficiency of it for that purpose. I am thankful that my present course does not seem absolutely to require it. We conversed in the High Dutch and, notwithstanding the impediment in his speech, I understood him well. He spake with all the coolness and deliberation you might expect from any, the most sober and rational man. Yet what he said was out of my intelligence, when he related his sight of, and daily conversation in, the world of spirits, with which he declared himself better acquainted than with this.
>
> I heartily wish that all the real designs which an omnipotent and omniscient God of love might have, either by him or by any other of his sincere servants, of whatever sort or kind, may be truly obtained. . . . I though proper to express this much in answer to yours without desiring you to adopt any of my sentiments.

Such a letter no doubt piqued Wesley's curiosity more than ever. Imagine his astonishment when toward the end of February, 1772, while in conference with a group of his preachers, Wesley was handed the following note (written, however, in Latin):

(*Turn to page 42*)

MADELINE GEORGE

Miss George is an account executive at Wertheim Advertising Associates, New York City, and is the wife of Edward L. Wertheim, owner of the firm. She holds a degree from Bucknell University, and has studied at Columbia and New York Universities. A frequent contributor of magazine articles and poems on religious subjects, she was also responsible for preparing many of the advertisements for the Revised Standard Version of the New Testament when it was introduced in 1946.

Left: Cafeteria and dish storage area.

Right: Coffee urns, refrigerator and freezer, and salad preparation areas.

Left: Dishwashing area

Right: Cooking and serving area.

Kitchen Designed for Function

John Cini

THE kitchen installation at Madison Avenue Presbyterian Church, New York, was designed by Straus-Duparquet, Inc. in conjunction with the architect, Mr. Thomas M. Bell, A.I.A. They sought to provide flexible facilities which could be readily used for cafeteria or banquet type service without the necessity of revising any of the equipment.

The two specific methods of service provided for are as follows:

1. In cafeteria type service the individual person attending one of the functions in the church, usually in small gatherings, will come into the kitchen proper, to the front of the cafeteria counter. He walks along this counter and obtains food from the people serving it directly behind the counter who pass it over the display and service shelf. The individual places it on his tray and proceeds out into the dining room to his table.

2. In banquet type service, waitresses or waiters are employed to wait upon and serve the tables in the dining room. This ordinarily works out to better advantage where large gatherings are concerned. Service is by medium of platters, and the waiter or waitress comes into the kitchen and moves along the front of the cafeteria, obtains food in the large platters, places it on the tray, and takes it out into the dining room. One platter

(*Turn to page 37*)

JOHN CINI

Mr. Cini is a designer of food service layouts with Straus-Duparquet, Inc. In 1913 he began work with the firm of Walter J. Buzzini, Inc. as a shop workman. After service in the Navy in World War I he returned to this firm and took a position in supervision of new jobs in conjunction with design and sales. He remained with the firm as it merged with Nathan Straus & Sons in 1937, which in turn became Straus-Duparquet, Inc.

SIMPLIFIED PROCEDURE FOR CHURCH PUBLICATIONS*

Under provisions of the act of July 26, 1955, Public Law 170, procedures for obtaining second-class mail privileges for publications of churches and church organizations have been simplified. Such procedures are now the same as for institutions and societies enumerated in section 132.232, Postal Manual, which is being amended to include churches and church organizations.

These publications are not required to have a list of subscribers when they do not carry miscellaneous advertising. In such cases the copies may be free to members of the churches or church organizations publishing them. When the publications carry other than the publishers own advertising, the requirements in paragraphs a, b, c, and d of section 132.232, Postal Manual, must be met.

The textual contents of issues of these publications may relate to the activities of the church or the church organization publishing them.

In the future, churches or church organizations may use Form 3501-B in filing application for second-class mail privileges. See section 132.31b, Postal Manual.

No action need be taken to have present second-class mailing privileges changed for church or church organization publications unless subscription arrangements are discontinued. If a change is desired, the publisher should furnish a written request with evidence of qualification to the postmaster for submission to the Bureau of Post Office Operations, Division of Mail Classification. No fee is required.

*Reprinted from Postal Bulletin No. 19880, September 22, 1955

Mail Bargains for the Church

Glenn D. Everett

THROUGHOUT the United States, rural churches which publish regular parish bulletins or newspapers for their members are now eligible for an unexpected subsidy from Uncle Sam.

Church publications published by city churches will also get a reduction in their mail rates, but it will apply only to those members who reside outside the city carrier service maintained by the post office where the bulletin is mailed.

The rural church bulletin will now be eligible for the traditional "free in county" mailing enjoyed by all small town weekly newspapers. In other words, the post office will carry the bulletin free of any charge whatsoever to all members living on rural routes within the county or in towns where there is no carrier delivery. Even where there is carrier delivery, it will cost the rural church only one-eighth of a cent per piece to mail its bulletins.

This bonanza is an unforeseen by-product of legislation approved by Congress July 26, 1955 (Public Law 170, 84th Congress) which extended second-class privileges to church publications that do not maintain a specific subscription list.

Second-class mail is cheaper than third-class mail, which is how most parish bulletins, and even a few denomination-wide publications, are now entered.

Since 1912, periodicals published by scientific, educational, and fraternal organizations for the benefit of their members could be entered as second-class mail if the governing body of the organization concerned passed a resolution that part of the dues are considered as a subscription to the society's publication, and that it is sent to all members of record.

This privilege has been denied church publications until now because churches do not charge dues and it is sometimes difficult to ascertain just who is a church member in good standing. For a religious group to qualify for the second-class mailing privilege, either it had to sell subscriptions or collect a signed statement from every contributor that part of his pledge or gift was authorized to be used for a subscription to the church's periodical.

In most instances, the average church has simply

(*Turn to page 20*)

GLENN D. EVERETT

Mr. Everett is the Washington Correspondent for Religious News Service, and political correspondent for a number of Ohio newspapers. He is a frequent contributor to religious periodicals, and has made previous contributions to Church Management. He holds degrees from Heidelberg College and the University of Iowa. Work in journalism has taken him behind the Iron Curtain for a short time as correspondent for World Report.

The city is not a "wickeder" place than the country, but the Simeon Stylites of **The Christian Century** points out some of the

Hazards of City Life

Halford E. Luccock

A MAN who moved to London from a small town once prayed for what he called "London Grace," by which he meant grace to enable him to live as a Christian in a big city. We no longer believe in the delusion that the city is a "wickeder" place than the country. It is not true, as the old jingle had it, that "God made the country and the devil made the town."

Yet there are peculiar moral and spiritual hazards in living in a great city. One of these hazards is the compulsion of mass stimulation. Just as a doctor can induce a sharp response by hitting a patient's kneecap, so there are experts who know just how to hit the public to get almost any response they wish. The spirit of spiritual dependence to which we are called to surrender in much that we see and hear, is also in parties and associations which have claimed us for their own. Many people under this compulsion have erected a new idol. It is not the golden calf, so much as adjustment to environment, or, in plainer words, conformity. That gets to be the goal of life to millions and it blots out moral struggle.

Another risk of city living is the dilution of the self. That is, the loss of individuality. Individuality develops in solitude, and in cities we have declared war on solitude, meditation, and reading to an alarming extent. Many people feel utterly lost when they are without a bunch or a gang, in which they lose their own peculiar mind and quality. The pressure for mass thinking is appalling. Here, for instance, in a day when certainly everyone who can read and write knows that an atomic war will be an unmixed calamity, we are pressurized to accept without a shudder the talk coming out of Washington about using the atomic bomb first in any war that turns up. Asking who will win the next atomic war is like asking who won the San Francisco earthquake. There must be dedicated sales resistance to stark idiocy, no matter with what prestige it comes.

There is a moral and personal hazard in the anonymous quality of city living. In a big city we are protected from having our feelings lacerated by the fact that we do not know people who are meeting misfortune. If the milkman delivering milk to our apartment slips and breaks his hip, we do not know him, and all we can manage is a casual, "too bad." But in a small town we would know him and our hearts would be vulnerable. There is a danger of a growing callousness. We need grace to live in a big city so lacking in face-to-face personal relationships.

HALFORD E. LUCCOCK

Dr. Luccock, the Simeon Stylites of **The Christian Century**, holds degrees from Northwestern University, Columbia University, and Union Theological Seminary. After ten years in the Methodist pastorate, he became a member of the faculty at Drew Theological Seminary from 1918 to 1924, and at Yale Divinity School from 1928 to 1953 when he became Professor Emeritus. The author of twenty-two books, he also served as Contributing Editor of the **Christian Advocates** from 1924 to 1928.

DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Priming the Preacher's Pump

David A. MacLennan

FIRST let me make my own, this seasonal wish I heard in London, England a year ago: "I certainly wishes you the *Complaints* of the season and a *Preposterous* New Year!" Please make your own revised version of that greeting, for I do want to reciprocate the appreciative references many readers have made to this monthly feature in our favorite preachers' journal.

Here is a true Christmas story. On December 24, for the sixth time, Dr. Nadine Hradsky, a Czechoslovakian refugee from both Hitler and Stalin, together with her equally distinguished husband and their two children, will make a pilgrimage to a great railway station, Toronto's Union Station. Once they stood there on Christmas Eve, sad, alone, and surrounded by strangers. Mrs. Hradsky had to come to North America with her two children unaccompanied by her husband, as his sufferings in a Communist prison camp made it impossible for him to travel when they did. This cultured "new Canadian" went to work in a candy factory, night shift. She needed kindness and love, and her fellow-workers gave them to her in their shy, practical fashion. Because she had no money she went to the Union Station to show her children the Christmas decorations. Let her tell the rest:

> The station was lovely beyond description. Around us were towering trees filled with colored lights and the high vaulted ceiling above us gave me the feeling of being in a church. . . . I began to pray and Nadine, thinking of home and her father, wiped tears from her eyes. A couple approached us. . . . "Have you lost something?" asked the man kindly. "No, no," I assured him. "It's our first Christmas in Canada and she is missing her father." The couple went away and in a moment returned with candy, gift-wrapped in Christmas paper. For Peter there was a small rubber soldier. They put the parcels in the children's hands, said "Merry Christmas" and disappeared again before I could thank them. I don't think it will sound sacrilegious if I say that for the only time in my life I had the feeling that Jesus had come to earth. There are words like humanity and brotherhood for it, but by themselves they don't convey enough. How can you be lost in a country that has such people? The following Christmas my husband was with us. . . . At four o'clock on Christmas Eve we went to Union Station. We have done this every Christmas Eve since and I think many newcomers do the same. We see dozens of pale faces with their eyes turned to the sky and we know that like us, they are praying. . . . The marvel of our first Christmas Eve in Union Station. . . .

I first read this story in the Canadian woman's magazine, *Chatelaine,* (December 1954) and thank the editors for permission to use it.

SERMON SEEDS

I. *Self Expression—God's Problem, Too.* Text: "At the beginning God expressed himself. That Personal Expression was with God and was God, and He existed with God from the beginning. . . . So the Expression of God became a human being and lived among us. We saw His splendour . . ." (John 1:1, 2, 14). *The Gospels* translated into modern English by J. B. Phillips (Macmillan, 1953).

(1) Introduction: Human beings find significant self-expression often a baffling problem. Sometimes, even yet, so-called progressive parents excuse tantrums on the part of Junior by saying, "he's just expressing himself." (Victims sometimes wish he could be expressed—air express—to distant parts until he learned to restrain the impulse.) But until a personality achieves a measure of satisfying expression, self-realization and its accompanying joy is denied.

Is it fantastic or presumptuous to imagine that the infinite personality—God himself—sought and seeks self-expression for our sakes more than his own? Christmas celebrates God's most perfect self-expression, his incarnation in a human personality "born of a woman, born under the law," Jesus Christ. What the Greeks termed the *logos,* or the divine word, sought and found expression in the man Christ Jesus. Rightly therefore has the modern translator, J. B. Phillips, used the phrase which is more meaningful to twentieth century

(*Turn to page 55*)

How to Make a Gift of Securities to Your Church

Milton Fox-Martin

MILTON FOX-MARTIN

Mr. Fox-Martin is manager of dealer relations for the Wellington Company, and devotes much of his time to advising groups and organizations on investments. He has also been active in church work and was formerly a member of the Session of Brick Presbyterian Church in New York City.

IN the May issue of *Church Management,* I sketched in broad strokes ways in which an interested church member might make a gift of securities to his church by setting up any one of a variety of trusts, and, by so doing, save current income taxes and possibly inheritance taxes and administrative expenses on his future estate.

In this issue, I shall outline a specific example of how you may make a gift of securities to your church by creating now an irrevocable trust of securities (or mutual fund shares), in which you retain the income for life and give the principal to the church after your death, and save income taxes and possible estate taxes.

Income and Estate Tax Savings

Here are the possible income and estate tax savings for you in setting up such a charitable trust:

The present value of the trust property going to charity after your death may be deducted from your income for the year in which the gift was made—up to a maximum of 20% of your income for tax purposes.

The present value of the charitable gift will depend upon your age at the time you set up the trust; and the Internal Revenue Code carries actuarial tables that show these values. For example, if you are fifty and make a gift in trust of $10,000—retain the income for life—with the remainder going to the charity on your death—for income tax purposes your "remainder interest," or current tax deduction, is valued at $4,800. Therefore, you may deduct up to $4,800 from your income—but not more than 20% of your income, for income tax purposes, for the year in which the gift is made. If your taxable income were $25,000, you could deduct the full $4,800. If your taxable income were $20,000, however, you could deduct only $4,000.

Also, you will be exempt from any gift tax—because gifts to religious organizations are exempt from gift tax.

At the time of your death, the charitable gift will reduce your estate for estate tax purposes. Although the trust property would be included in your estate tax return, your estate could claim—and would be allowed—a deduction for the value of the gift to charity. In other words, your estate will save federal estate taxes, if your net estate is in excess of the federal estate tax exemption of $60,000 for a single person or $120,000 for a married person taking advantage of the marital deduction.

Gifts Are Irrevocable

You should bear in mind, that in setting up such an irrevocable gift in trust, you must make an absolute gift of your property which cannot revert to you or to your estate. The duties and obligations of the donor, trustee, and income beneficiary in these trusts are mentioned in the footnote.*

Mutual Fund Shares Are Popular Gifts

Although individual stocks and bonds may be given in trust, many people prefer to set up trusts with mutual fund shares. Shares of a well-managed mutual fund make a suitable investment for you and your favorite charity—because they provide a broadly diversified investment program in many securities with continuous supervision and careful selection by professional investment managers.

For this reason, when you use mutual fund shares as the investment program for your trust, the trustee does not need to be experienced in investing, nor assume the responsibility for making investment changes. Therefore, you—or any adult member of your family—can act as trustee.

The prospectus of a mutual fund gives you all the material facts about the fund's investment objectives, increases and decreases in share values and dividends, sales charge and list of investments.

Trusts No Problem

Unless your charitable gift in trust is complicated by unusual circumstances, a simple irrevocable Declaration of Trust form can be drawn up by your attorney to comply with the applicable provisions of the federal tax law. It is important, however, that such trusts not be used or executed except with the advice and approval of your lawyer.

* As a donor, you must file a federal gift tax return (but pay no tax) for each gift to the trust. As income beneficiary, you are subject to income tax on the trust income. And, the trustee must file a federal income tax return each year; and a federal donnee gift tax return for each gift to the trust.

Left: Mrs. Kenneth Dukes, standing, first chairman of the Good Neighbor Plan, discusses plans with Miss Paula Brewer, a leader of the youth groups. Center: Mrs. Fred Brown, standing, chats with new members at a social gathering, one of the many parts of the Good Neighbor Plan. Right: Russell Ash, standing at right, greets Earl Alden at the door of the church, another part of the overall plan to make people feel at home.

Good Neighbor Plan

Myra H. Johnson*

As a church grows with new members entering into its fellowship each month, the problem of making them feel an intimate part of a growing church must be faced.

First Methodist church of Boise, Idaho, has given special attention to the newcomer to make sure he feels at home from the day he kneels at the altar in joining through the long period to follow.

After new members have joined at the altar, Herbert E. Richards and Meredith R. Groves, ministers, shake hands in congratulations and warm blessing. Behind them come the church host, the lay leaders, the Woman's Society of Christian Service president, the church school superintendent, and representatives of the other departments of the church. After the newcomer has shaken all these hands and heard the warm words of welcome, he feels the whole church is interested in him personally.

Following the worship service, an informal reception is held in the church social room where old and new members meet and have light refreshments. The newcomers are given name tags for their lapels so they may be quickly identified.

Next the Good Neighbor Plan goes into operation. This is an intricate system whereby the city is marked off into sections, with an active church member as chairman to see that all church members are kept in fellowship. The chairmen periodically plan neighborhood coffee hours for get-acquainted purposes. Here the women informally discuss both their church and personal programs.

*Public Relations Chairman, First Methodist Church, Boise, Idaho.

Once a year neighborhood dinners are held when the entire families meet in a large home in the neighborhood for an evening of Christian fellowship. During the dinner last fall Dr. Richards spoke for several minutes over both a local radio station and a television station to the hundreds attending. The evening was so inspiring, that for a week the church office was flooded with telephone calls from enthusiastic members.

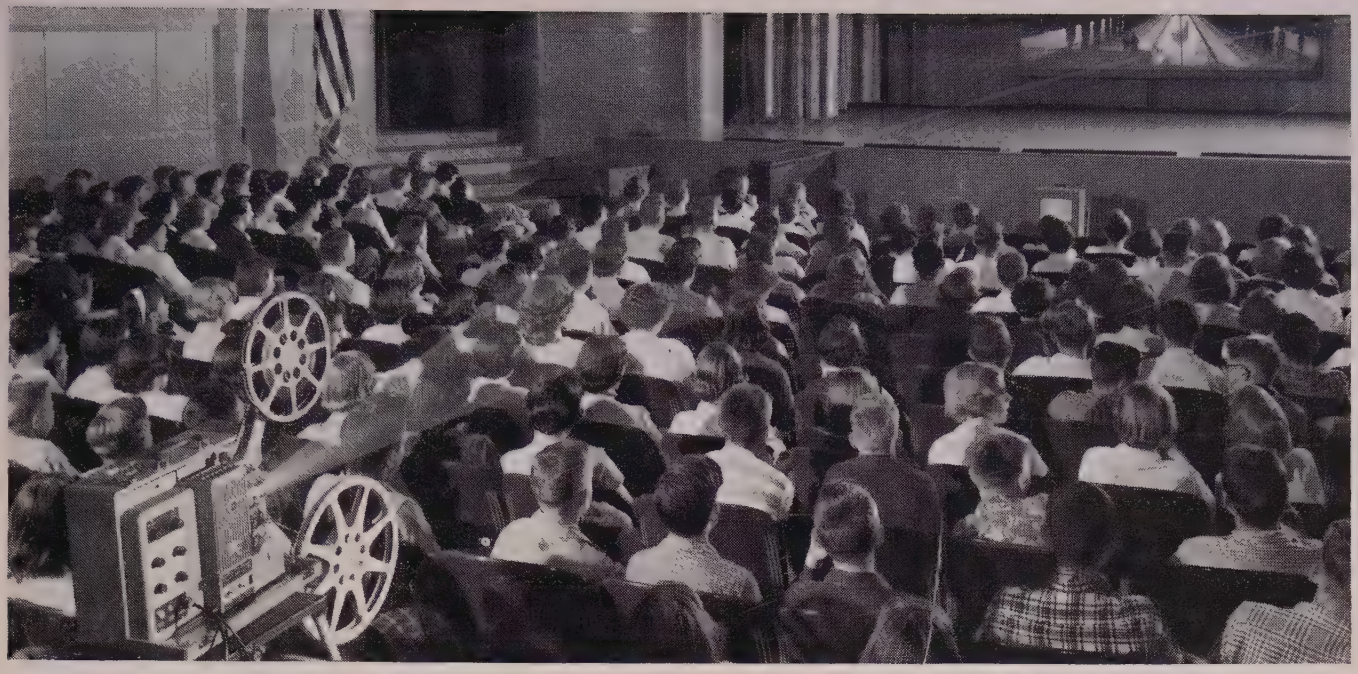
These neighborhood chairmen welcome the new members when they already live in the neighborhood and join the church, or when they already are church members and move into it. The information on who are First Church members and where they live is also a great help to the church office and the ministers.

The several systems used by this church have been inaugurated since Dr. Herbert E. Richards became the pastor in 1951. Under his inspired leadership the church has tripled in membership and soon will begin building a big new church and church school plant.

The host system works wonderfully, too. Here a member of the official board is named church host. He is on hand to greet outside speakers and new members, and is at the door at worship services.

Church hostesses shake hands with the congregation as they enter for the Sunday morning worship services. These women are selected from the many who are new members. It gives them a chance to meet all the members and visitors in a hurry. The women serve one Sunday a month for three months—then others are selected.

These systems of making the new and old member feel at home in First Methodist Church have made a closely knit, warm, continually growing church.



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The Super-40 Shutter is but the newest of many Pageant benefits. Permanent pre-lubrication, for instance, lets you bypass the danger of improper oiling, main cause of projector breakdowns. Fidelity control helps you get the best quality from any photographic sound track. A built-in field-sharpening element keeps your pictures sharp over your *whole* screen area.

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The new Pageant Projectors with Super-40 Shutters are available with either 7- or 15-watt outputs; 8″ or 12″ speakers; single- or double-case portability. Each has been designed to meet specific requirements. To pick the model that best meets yours, ask your experienced Kodak Audio-Visual Dealer for his advice. He will give you a demonstration, details, and analysis of your projection needs with no obligation to you. If you prefer, send the coupon for a catalog first.

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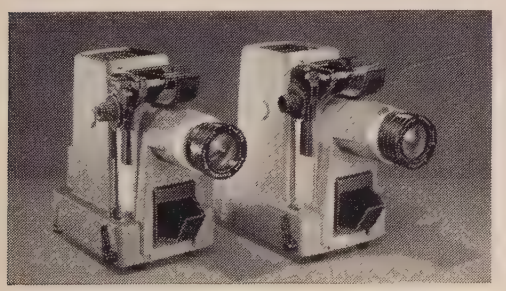

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Page Mr. Ripley!

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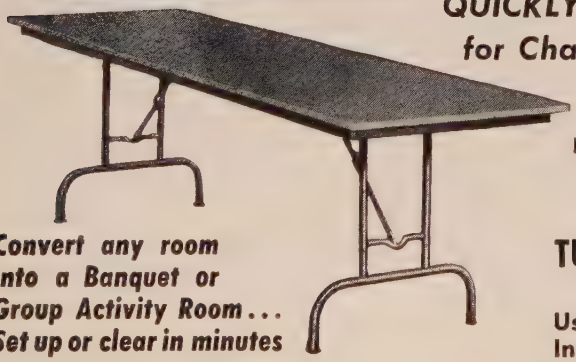

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"Ring Out the Old Ring In the New"

(*From page* 9)

of the bells on the priest's robe, they knew that he lived and they were accepted of God. When our Savior, who is our high priest, died on the cross, this old religion was canceled out. The veil before the holy of holies was rent from the top to the bottom. No longer do we listen to the bells on a priest's robe. But in our Christian experience, church bells have come to be a beautiful call to worship. We sing in that hymn, *The Church in the Wildwood:*

How sweet on a clear Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
O come to the church in the vale.

(First and third stanzas of that hymn might be sung at this point. Large bell with deep tone might be rung during third stanza.)

Second Speaker:

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.
—Tennyson

These words of Alfred Lord Tennyson, as found in the fourth and sixth stanzas of *Ring Out, Wild Bells,* could have been said in a large measure of our American liberty bell. The liberty bell was rung that July 4th, 1776, to declare to all the world that a new and nobler experiment in human government was beginning, an experiment founded upon great and undying divine principles. The liberty bell was rung on each anniversary of the declaration until 1835 when it cracked. Today, though silent, it is a symbol of this nobler mode of life we have in America, with freedom under God.

(A picture, or replica of the liberty bell, may be displayed.)

First Speaker: The old liberty bell may be silent, but its children still ring. I refer to school bells. Our forefathers realized that liberty and democracy depended on people who are literate, who can read God's word and the sources of human knowledge, people taught to think for themselves. Thus the school bell is in a real sense the child of the liberty bell. And all over America, one of God's richest boons to our land is the school bell and the

cause to which it calls us.

(A school bell may be rung.)

Second Speaker: In the Christian calendar special seasons have been identified with special bells. As the soft white snow blankets the earth, we all love to sing *Jingle Bells.* While not a religious song, it is often closely identified with Christmas. Carolers often include it along with *Joy to the World, Hark, the Herald Angels Sing,* and *Silent Night.*

(Jingle bells may be rung.)

Even beyond that, Christmas itself has its tradition of bells. Our own Henry Wadsworth Longfellow wrote:

> I heard the bells on Christmas day
> Their old familiar carols play,
> And wild and sweet
> The words repeat,
> Of "Peace on earth, good will to men!"*
>
> —Longfellow

(Stanzas 2, 3, and 4 also.)

As I mused on this, the question came to me, are the bells an addition of the later centuries, or were there bells when Christ was born? Then I realized that bells have been used by herdsmen for centuries; that in all probability there were bells on the necks of some of the sheep over which the shepherds watched that night when the angels announced his birth. Even as the angels sang, there were soft notes of sheep bells mingled with the angelic music. Yes, in a real sense, these might be said to be the original Christmas bells. Their notes might sound like this:

(Gentle ringing of sheep bells.)

First Speaker: Not only do special seasons have their bells, but special events have their bells, too. Bells of sadness, bells of gladness. Church bells were used to solemnly toll the death of beloved parishioners. They became bells of sadness. Edgar Allen Poe wrote of them in his poem, *The Bells.*

> Hear the tolling of the bells—
> Iron bells!
> What a world of solemn thought
> their monody compels!
> In the silence of the night,
> How we shiver with afright
> At the melancholy menace of their
> tone!
> For every sound that floats
> From the rust within their throats
> Is a groan.
>
> —Poe

Poe's melodic words make them sound eery, weird, and terrifying! We thank God that our Christian faith has put a softer note on death. As Saint Paul wrote, "We sorrow not as those

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One Sunday I was early . . .

I was early, and I waited, worrying. How could *I* teach today's great lesson —to youngsters so full of electronics and space ships and science . . .

The children came then, running and excited. "Please!" they begged, "may we open the window and hear the new bells?"

We listened together while the great voices rang—music that took me back to lessons *I'd* been taught. And suddenly I knew what I would say!

This is the ministry of the bells. As their voices reach out and flood the heart in need—so faith seeks out the soul and finds a dwelling there.

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who have no hope." Our Lord spoke of death as a sleep, a home-going to be with him. Thus, there is nothing eery and fearful about it for Christians. Still the tolling of the bells is a sad note.

Thank God there are also bells of gladness! Wedding bells are among those. Of wedding bells Poe peals forth a joyous note as he writes:

Hear the mellow wedding bells—
Golden bells!
What a world of happiness their
harmony foretells!
Through the balmy air of night
How they ring out their delight!
From the molten-golden notes
And all in tune.
What a liquid ditty floats
To the turtle-dove that listens,
while she gloats
On the moon!

—Poe

(Next stanza may be included)
(Ring a golden "wedding bell.")

Pastor: May read lists of weddings, babies born, and of death of dying year.

Then should follow some moments of silent prayer.

Second Speaker: Christian workers use other bells in God's great cause. If we are to be about our Father's business, we must ring door bells. We must use the telephone and put its bell to the master's use. Train bells serve, too, as modern apostle Pauls speed on God's work from place to place. The bell on the alarm clock helps us to make it to church on time. In distant lands the missionaries work where elephant bells are heard. And young people at our summer camps find themselves intensely interested at times in the dinner bell—yes, even it has a place in God's cause. Then there are Christians working at their God-given tasks where other bells fill their days; the fire bell, harness bells, class bells, and many others.

(Ringing of mixed chorus of bells.)

But to come back to bells that especially serve God's cause, we must remember the cymbals in orchestras, and musical instruments such as the marimba, xylophone, and vibra-harp, all based on the principle of bells. Most cherished of all are those beautiful church chimes. How grateful we are for our own organ chimes. We listen now as our organist plays a number on our chimes.

Organist: Special chime number.

Prayer

Message by the Pastor: (Suggested texts: Zachariah 14:20—"In that day shall there be upon the bells of the horses, holiness unto the Lord." I Corinthians 13:1 using the theme, "Does Your Life Ring True or is It Just Noise?")

Anthem: (or solo) *Ring Out, Wild Bells* (with a chorus of bells ringing at appropriate parts of the song.)

Benediction

Mail Bargains for the Church

(*From page 12*)

entered its parish bulletin as third-class "permit" matter on which the minimum charge for a non-profit organization is one cent per piece. For all other users of third-class, the "permit" rate was raised to one and one-half cents per piece in 1951, but non-profit groups were given a concession.

This was not a bad bargain, postage-wise, but the church did have to get a $10 yearly permit; print its permit number on all mail; mail 200 identical pieces at one time; and send pieces unsealed.

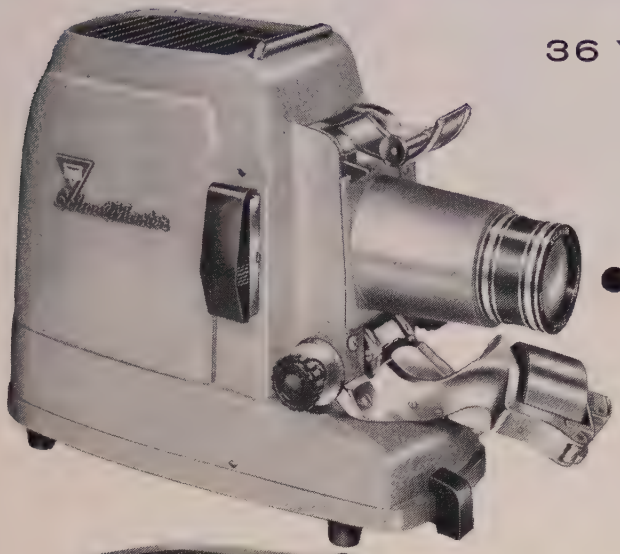
Now that a church publication will be eligible for a second-class permit simply by a resolution of the church's governing body that a copy will be sent all members, church administrators will want to familiarize themselves with the benefits of the new law.

The biggest benefit that can be seen from a careful study of the new amendment to the Postal Manual, mailed September 22 to all United States postmasters, is that rural churches can get the "free in county" mailing privilege. In other words, once entered as second-class mail, a church bulletin will be treated the same as a newspaper, whether it is published weekly, semi-weekly, monthly, or even quarterly. However, it can not be published less than once in three months and it must be entered on a regular schedule. If the bulletin is to come out on the second and fourth Thursdays of the month, the local postmaster will insist that it be presented for mailing at that time, or the second-class permit may be withdrawn.

There is another restriction. There can not be any "general advertising," that is, paid advertising from other than the denomination's own agencies or publishing house. This is the same restriction that applied to scientific and fraternal publications. If advertising is carried, there has to be a specific list of subscribers, the advertising content has to be measured and reported, and other regulations have to be met. Of course, the publication still gets the "free in county" mailing if these requirements are met. But periodicals that want to escape the duty of maintaining a specific subscription list can not carry outside advertising.

To simplify the procedure, let us assume that the Country Corners United

select a SCHOOL MASTER!



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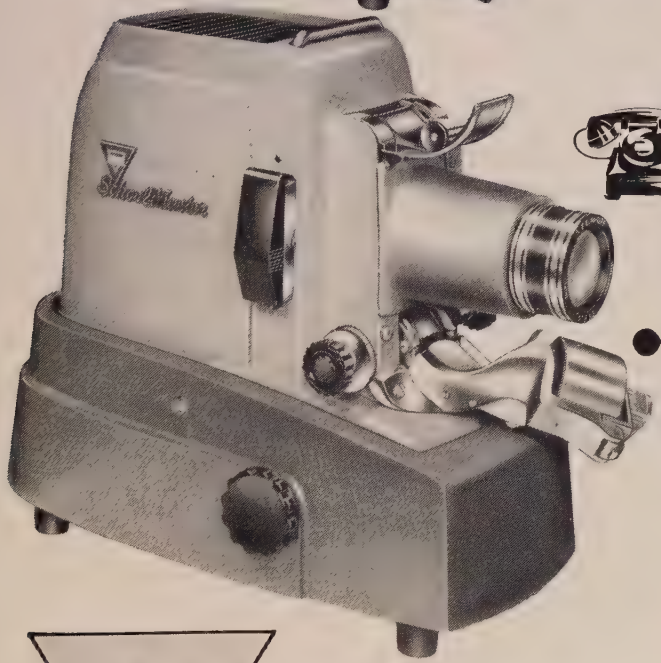

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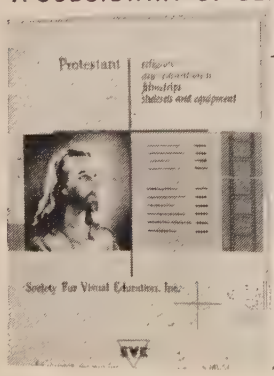

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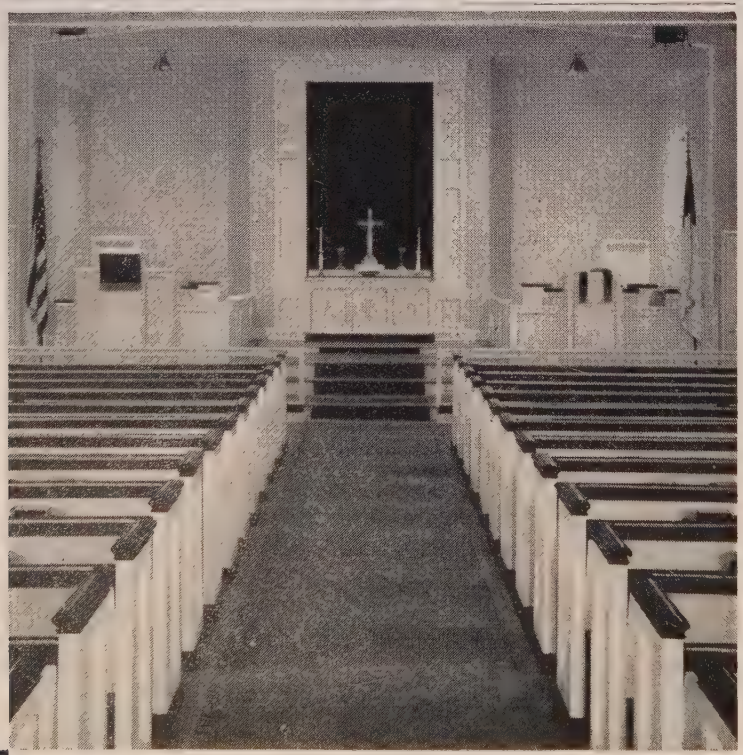

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Rural Church has a monthly bulletin and wants to enter it as second-class mail under the new law. The board of trustees simply passes the necessary resolution that the bulletin goes to all members of record. The bulletin is now eligible for second-class entry. All members who live on rural routes within the county where the church is located will get it postage-free. Those who live in villages and small towns where folks pick up their mail in boxes at the post office will also get it free.

Those members who live in the city where a city carrier delivers mail to the home and those who live across the county line will get it at the regular second-class rate. This is only one and one-half cents per pound, or a minimum of one-eighth cent per piece for non-profit organizations. Most rural church bulletins are so light that they would go at the one-eighth cent rate—and next to giving the service free, that is about as cheap as the post office could offer it.

The Country Corners Church will have to pay $25.00 for its second-class permit, but the permit is good indefinitely unless they suspend publication. If they miss a couple of issues, they will have to get a new permit and pay another $25.00.

Another requirement is that the bulletin will have to be printed. If it is mimeographed or hectographed, it has to go third-class. Offset printing is accepted, however, and probably will prove cheaper than printing from type.

The bulletins, when ready to mail, will have to be sorted, and copies for each rural route, city, town, or state tied up separately. This is to save the post office labor in sorting.

Now what about the city church? Well, the Metropolitan Center United Community Church will find that there is a little paragraph in the second-class regulations that cuts out most of the benefit to the city parish bulletin. There is a clause which says that all pieces of second-class matter that are delivered by carrier from the office where mailed, have to go at a minimum rate of one cent per piece. That is the same as is charged for third-class mail. So for those members who live on city carrier routes served by the metropolitan post office, the rate will be the same as it now is.

The members, however, who live in suburbs where the suburban post office is independent of the downtown post office, will get their copies at one-eighth of a cent per piece. Those who live on rural routes or in villages within the county having no carrier service get their copies postage-free, and those residing outside the county at one-eighth of a cent each.

Where a city church has a large suburban membership, it will pay to

investigate the savings. Where a church is in a suburb and a large part of its membership lives outside the carrier routes of that suburban office, considerable savings will be possible. A downtown church, however, with all its people living in the city, will not save anything unless it has a fairly large mailing to servicemen or members who have moved away.

A further caution should be cited, particularly to evangelistic churches. The mailing will be accepted as second-class only for members of the church publishing the bulletin. Announcements of a preaching mission cannot be mailed free to all box holders or at the second-class rate to persons whose names are not entered on the membership rolls. The postmaster will not try to tell a church who its members are or whom it should consider as members, but if he receives complaints from persons who are not members that they receive a periodical from the church in question without solicitation, he will have to hold a hearing.

If a church wants to make a mailing of its bulletins to those outside its membership it can do so at the regular third-class rate of 2 cents per piece which applies to all printed matter of whatever nature or origin. The so-called "permit" matter of third-class mail which goes at one cent per piece can not be used in conjunction with second-class mail. A given publication goes at either one or the other rate, but not both.

A small number of denomination-wide publications may be able to benefit under this new law, and when they can, the benefits will be substantial.

Technical questions arise in the case of each such publication, however. Is it going to all members of the denomination? Is the church body which publishes the periodical competent to levy upon the individual churches the cost of the publication and hence competent to decide that a portion of contributions from all members shall go for a subscription? Does the periodical go also to non-members? Is the advertising restricted to the denomination's own institutions?

The saving in postage will make it worth the while of every church administrator to consider applying for a ruling as to whether a denomination-wide publication is eligible.

A sort of no-man's land exists where publications go to members of an organization within a church, such as members of a missions society, a men's brotherhood, or a church extension society. Probably these will be eligible for second-class, but that is a problem the postal officials have not anticipated, and they may have to devise an additional regulation to solve the

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problem.

Most denominational papers sell subscriptions and are entered as second-class matter in the usual way, with a carefully maintained subscription list open to postal inspection. Only those denominational periodicals sent free to *all* members will stand to benefit under the new law.

The best advice that can be given church administrators is that if they think a parish bulletin or other religious periodical can benefit from the new law, to proceed to apply for a second-class permit. Representative James C. Wright (D., Texas), who sponsored the new law, pointed out at Congressional hearings that it only extended to churches a privilege already enjoyed by other non-profit groups. If Congress decides that in the interest of public policy certain classes of mail should be carried below cost "to diffuse learning," churches can rightly feel that their publications do as much to create a sound society as do other publications enjoying the second-class privilege.

It is not a subsidy designed especially for churches, but is one extended to a large number of secular groups as well, and thus, to all but the particularist, will avoid the thorny issue of separation of Church and State.

The Five Deadly Perils

(*From page 7*)

Yes, ivory tower existence is apt to do things to us as we undergo preparations for a church vocation. It is full of deadly perils. In their direction I now cast my hastily borrowed glass eagle eye. From my perch here in this professorial tower I would say that this examination of The Five Deadly Perils of the Ivory Tower could turn out to be a field day!

Social Stagnation

The first deadly peril of the ivory tower is that of accepting the social status quo. Like the leaders of the church at Ain Karem we follow the liturgy but ignore the market place; we embrace thology but tend to shun its social implications. Bell, book, and candle, we become denizens of an ivory tower, remote and unrelated to the great social issues of the world, of the nation, of California, and of Marin County. Quite the contrary ought to be the case. Actually, no one who studies and worships on this hilltop—even for a short three year period—ought to feel at ease when there are agricultural migrants in the valleys close by averaging less than $150.00 in wages per month. No student on the hilltop ought to sleep too well at night when he knows that down in the valleys, migrant families of six, seven, and eight are sleeping in one-room shanties and calling it home. No person ought to gather about the Lord's table for the celebration of holy communion without grieving deeply over the discriminatory practices in Marin County housing, particularly as they affect the Negro.

This variety of ivory tower callousness can be treated if the theological student will combine with his academic studies, a project in field work that brings him, at least once during his seminary course, into some area of crucial social, economic, or racial tension. We have had students at this seminary that have done just this, and some who are doing it now. Through this vital union of class and field they have escaped one of the most deadly perils of the ivory tower. It is well to remember that "The Word became flesh and dwelt among us."

Theological Jargon

But there is another peril of the tower of ivory which is even more difficult to escape. I refer to the peril of acquiring a most uncommon vocabulary. Now I realize that a seminary student ought to be conversant with kerygma and canon, with schisms and soteriology, with prophetic realism, and even with the rural-urban continuum! Yet the student still ought to be able to converse with people! Without adequate field work this sometimes proves difficult. Rather than argue the point I would like to quote from Mark Twain's story of Virginia City, Nevada, called "Buck Fanshaw's Funeral." It is a mining town tale of a young minister who had moved to the top floor of the ivory tower—and stayed there!

> Buck Fanshaw, in the delirium of a wasting fever, had taken arsenic, shot himself through the body, cut his throat, and jumped out of a four-story window, and broken his neck. . . . Regretful resolutions were passed and various committees appointed; among others, a committee of one was deputed to call on the minister, a fragile, gentle, spiritual new fledgling from an Eastern theological seminary, and as yet unacquainted with the ways of the mines. The committeeman, "Scotty" Briggs, . . . was a stalwart rough, whose customary suit, when on weighty official business, like committee work, was a fire helmet, flaming red flannel shirt, patent leather belt with spanner and revolver attached, coat hung over arm, and pants stuffed into boot tops. . .
>
> Being admitted to the presence he sat down before the clergyman, placed his fire-hat on an unfinished manuscript sermon under the minister's nose . . . and said . . .:
>
> "Are you the duck that runs the gospel-mill next door?"

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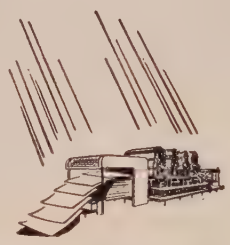

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"I am the shepherd in charge of the flock whose fold is next door."

"The which?"

"The spiritual adviser of the little company of believers whose sanctuary adjoins these premises . . ."

"You ruther hold over me, pard. I reckon I can't call that hand. Ante and pass the buck."

"How? I beg pardon. What did I understand you to say?"

"Well, you've ruther got the bulge on me. Or maybe we've both got the bulge somehow. You don't smoke me and I don't smoke you. You see, one of the boys has passed in his checks, and we want to give him a good send-off, and so the thing I'm on now is to roust out somebody to jerk a little chin-music for us and waltz him through handsome."

"My friend, I seem to grow more and more bewildered. Your observations are wholly incomprehensible to me. Cannot you simplify them in some way? At first I thought perhaps I understood you, but I grope now. Would it not expedite matters if you restricted yourself to categorical statements of fact unencumbered with obstructing accumulations of metaphor and allegory? . . ."

"I'll have to pass, I judge."

"How?"

"You've raised me out, pard."

"I still fail to catch your meaning."

"Why, that last lead of yourn is too many for me—that's the idea. I can't neither trump nor follow suit."

The clergyman sank back in his chair perplexed. Scotty leaned his head on his hand and gave himself up to thought. Presently his face came up, sorrowful but confident.

"I've got it now, so's you can savvy," he said, "What we want is a gospel-sharp. See?"

"A what?"

"Gospel-sharp. Parson."

"Oh! Why did you not say so before? I am a clergyman—a parson."

"Now you talk! You see my blind and straddle it like a man. . . Now we're all right, pard. Let's start fresh. Don't you mind my snuffling a little—becuz we're in a power of trouble. You see, one of the boys has gone up the flume—"

"Gone where?"

"Up the flume—throwed up the sponge, you understand."

"Thrown up the sponge?"

"Yes—kicked the bucket—"

"Ah—has departed to that mysterious country from whose bourn no traveler returns."

"Return! I reckon not. Why pard, he's *dead!*"

"Yes, I understand."*

We are left to conjecture whether this young minister, bereft of a field work experience, ever did really understand how uncommon his vocabulary had become. Perhaps he didn't because there stands in Virginia City today a Presbyterian Church that has been closed for years. In any case, we want to finish that unfinished manuscript sermon using vocabulary that "Scotty" Briggs will understand.

On the other hand we are not the least bit concerned about the sermon vocabulary of Herman Melville's Father Mapple. This New Bedford, Massachusetts preacher spoke so that his seafaring whaler parishioners could fathom every word, could lay hold of every strand in his sermon. This all becomes transparent in the course of the divine service at the Whaleman's Chapel recorded on the pages of *Moby Dick.*

> Like most old fashioned pulpits this was a very lofty one, and since a regular stairs to such a height would, by its long angle with the floor, seriously contract the already small area of the chapel, the architect, it seemed, had acted upon the hint of Father Mapple, and finished the pulpit without a stairs, substituting a perpendicular side ladder like those used in mounting a ship from a boat at sea. . . Halting for an instant at the foot of the ladder . . . Father Mapple cast a look upwards, and then with a truly sailor-like but still reverential dexterity, hand over hand, mounted the steps as if ascending the main-top of his vessel. (Then) in a mild voice of unassuming authority (he) ordered the scattered people to condense.
>
> "Starboard gangway, there! side way to larboard—larboard gangway to starboard! Midships! Midships!"
>
> There was a low rumbling of heavy sea-boots among the benches, and a still slighter shuffling of women's shoes, and all was quiet again, and every eye on the preacher. . . (He) slowly turned over leaves of the Bible, and at last, folding his hand down upon the proper page, said: "Beloved shipmates, clinch the last verse of the first chapter of Jonah—'And God had prepared a great fish to swallow up Jonah.'

* Twain, Mark, "Buck Fanshaw's Funeral" in *Great Tales of the American West* pp. 16-19. Modern Library, Inc. Harper & Brothers. New York, 1945. Used by permission.

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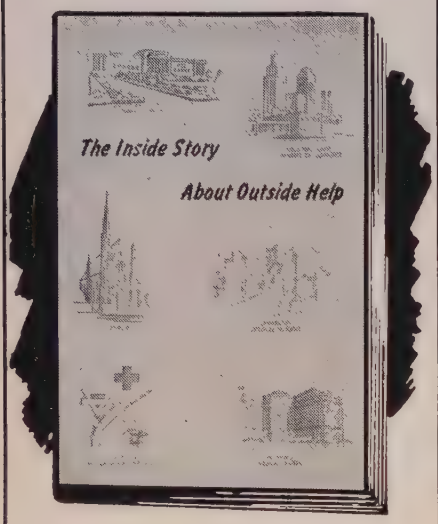

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"Shipmates, this book, containing only four chapters—four yarns—is one of the smallest strands in the mighty cable of the Scriptures. Yet what depths of the soul Jonah's deep sealine sounds!"†

To acquire a vocabulary that is meaningful to ordinary men and women does not require a trip to Davy Jones' locker or a stake in the Mother Lode, but a summer on the waterfront would help a lot and a mine-town field work project has tremendous advantages.

A student from an eastern seminary, for example, came to our mission in West Virginia for a summer. He went out to assist in a camp clean-up wearing milk-white work gloves. When the coal miners saw this get-up and heard the tower lingo, they too became highly theological. The student said he learned more theology in half an hour near the garbage heap than he had learned in the classroom in two years. This probably was a slight exaggeration, but it was certainly no exaggeration to say that his basic vocabulary was completely reconditioned on the spot! It is pertinent to recall that Jesus came down out of the hills and stood "on a level place" with the multitudes.

Theory Without Practice

The third deadly peril of the ivory tower is that of the mind crammed with theory without practice. I don't need to read another man's tale to know how very real this peril is. As a theological student I found it out the hard way, for myself, out on the field. Now as a professor who does some theological-sociological theorizing in the classroom, I am without a doubt tainted by the ivory tower and should spend a little more time in the field.

Nevertheless, when I first went to West Virginia as a summer student, I had a conference with Dr. William Shriver, then Secretary for City and Industrial Work of our Board of National Missions. He told me that the miners were simple people and that the Christians among them like Bible narratives. He stressed the idea that they are effectively reached through narration.

But I had been trained to preach the classical three point sermon to all people. Moreover, I rather enjoyed this type of preaching. Besides, how could my training be off center or incomplete? Wasn't Alma Mater noted for fostering great preachers? So, in preparation for a mine town summer I packed up a large box of books—the kind of theological library you need when you preach good three point sermons!

† Melville, Herman, *Moby Dick* pp. 39-40. Modern Library, Inc. 1926 New York.

The director of the national mission project was floored when that large box of books arrived. For one summer? All of this? And so few practical handbooks? He concluded that I was some kind of a giraffe, browsing high among the theological tree tops. I would certainly bear watching.

Before that summer was out I learned from practice that laboring people do like narration and that the gospel can be preached without the benefit of the syllogism. I returned to the seminary and prepared a series of impersonations and dramatic readings which proved invaluable in my later full time ministry among laborers. Field experience had enabled me to correct theory through practice.

On the other hand, during that same summer I discovered through practice how absolutely correct theory can be. It happened at Camp Creek among a group of southern mountaineers. Their church was a one room building that was always over-heated, by day or by night. My parishioners were unwashed—by day or by night. It was a terrific combination, augmented by the presence at church of hound dogs and occasionally a tame fox.

When I first began to preach I used detailed notes and embraced them tenderly. One Sunday of this practice taught me that my seminary professor had been completely correct in advising us to use notes sparingly—very sparingly. Three dogs, one fox, and ten people walked out! After that I really preached. The message came from within and the conglomerate congregation did not go without. This was an invaluable field work lesson!

Actually in the curriculum of the theological seminary there should be many opportunities to wed theory and practice. This is certainly true here at San Anselmo in many departments. One very specific opportunity is afforded through the field work practicum. In the practicum the student may say, "This didn't work out. How come?" Or, "I know that the books are right because here is what happened out on the field." It is here that a living synthesis between theory and practice should and does occur. The give and take of the field work practicum, involving professors, guest resource leaders and students, helps dispel this very peril of the ivory tower.

Impatience

A fourth deadly peril associated with the ivory tower is that of an unholy impatience with people. This comes about because in a very limited period in our lives we give almost unlimited attention to the study of books. The three years that we have for academic study is actually too little to

prepare for a ministry in the modern world. The problem that I have in mind arises from the fact that the tendency is to neglect during this period a simultaneous reading of the book of life! While engaged in the study of Biblical truth we are prone to separate ourselves from the very people we hope will be helped by this truth. To keep us truly human during our years of preparation we need to maintain a living contact with flesh and blood human beings.

Without this humanizing experience each one of us soon forgets that not all members of a church congregation are converted Christians and that even parish Christians are still in the process of becoming like Jesus Christ. It is with the latter group—the ones already converted—that we are apt to become the most impatient. We forget that Christian nurture implies that all Christians are really imperfect—that they are jealous, selfish, stubborn, tainted with pride—and even ultra liberal or ultra conservative! Of course we could know these things if we paused on the hilltop and turned our thoughts inward and made an honest examination or two. But in the shadow of the ivory tower this kind of introspection is particularly painful. It is so much more delightful and sophisticated to contemplate the ideal.

Fresh from this kind of semi-ascetic existence I found myself one summer day heading for my very first field work experience in rural, upstate New York. I had been appointed student summer pastor of two small Dutch Reformed Churches in the Catskill Mountains—not too far from where Rip Van Winkle went to sleep. These churches were the very epitome of rural America; their names clinch it—Lyonsville and Krumville.

On the way to Lyonsville I tried to envision what my first parish would be like. There would be a study of some kind, of course, for how could a minister do anything without his books! (At least I was counting on a certain few books in the area of the town and country church to get me over the worst of it!) And there would be two eager consistories waiting to welcome me, for Lyonsville and Krumville had been without any kind of a resident ministry for a long while. There would be the possibility—almost a certainty—of both churches working closely together, interacting upon one another and so growing by leaps and bounds.

Now I was in for a rude awakening. When I arrived at Lyonsville, accompanied by my guests—my fiance and my parents—I discovered that there was no place to move into. Said Hiram Higby, clerk of the Lyonsville consistory, "Us and Krumville haven't got together yet. We can't agree. You can

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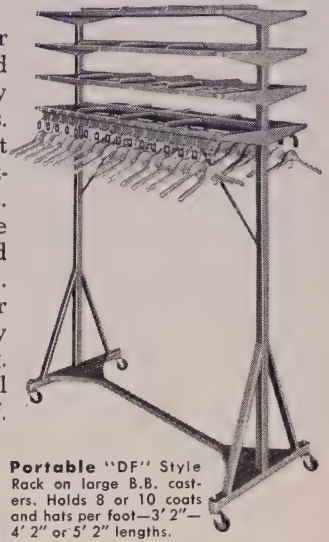

Portable "DF" Style Rack on large B.B. casters. Holds 8 or 10 coats and hats per foot—3' 2"—4' 2" or 5' 2" lengths.

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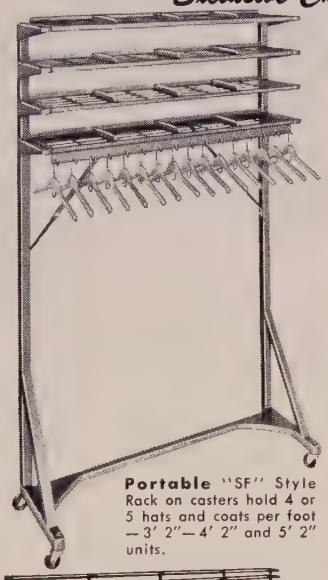

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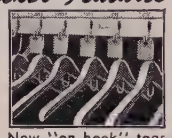

New "on hook" tags eliminate checking errors, speed service and prevent empty hangers from being knocked off bar.

Stationary "DF" Style without casters or cross braces. Units lock together to make continuous double faced rack of any length. Allow 2" for end columns, 3/8" for intermediate columns.

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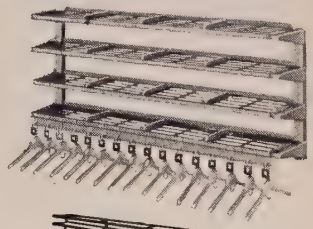
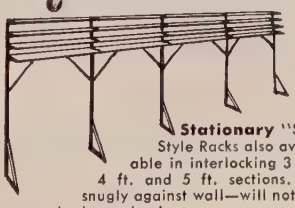


New beautifully embossed lucite numbers snap onto shelves. Each hat and hanger space is numbered.



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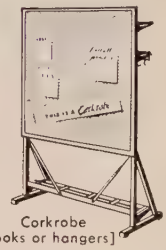

Corkrobe [hooks or hangers]

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Write for Bulletin CK-33

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put your stuff on my front porch—for a while."

"But the Classical Missionary," I protested, "said I was to move in and get to work today. He said arrangements had been made. Didn't he write to you?"

"Oh yes, I guess he did. But those folks over at Krumville are queer. We're going over there tonight and have another try at getting things worked out."

Embarrassed, exasperated, I was close to the overflow mark as I looked into the weather-beaten features of this unhurried rural church leader. I could see petty jealousy, stubbornness, pride—not much else. It was almost too difficult to believe. Definitely, it wasn't in the books, not even in the ones on the town and country church! But this crisis in human relations was in the book of life. That book I desperately needed to read at this moment in my theological education.

I needed to read the book of life not once but even twice—the next week in fact! It was highly relevant when I moved into the Krumville farm house of the Will Johns family. Will rose early, at 5:00 A.M. and Sophie, his wife, and Delphie Anne, his daughter, had breakfast on the table at 6:00 A.M. I had eight o'clocks at the seminary and thought that 7:00 A.M. was early enough. Will seriously differed with me and exhibited his point of view by a cool, penetrating contempt for my mores and habits. I responded by self-inflating myself with an unholy impatience with Krumville folkways. Finally I came to myself, prayed for patience and common sense, and received enough of both to carry on my ministry effectively. I realized the truth of the remark a farmer once made to William James: "There is not much difference between people, but what difference there is is very important."

The seminary had given me books—good books—and without them I would have had little to say about many, many things. Lyonsville and Krumville gave me several chapters from the book of life, and without them I might have persisted in saying and doing the wrong thing. This unyoked, yoked parish revealed to me one of the ivory tower's deadliest perils—an unholy impatience with the sins and foibles of human beings.

Non-Conductive Faith

But there is one peril yet more deadly—the peril of a non-conductive personal Christian faith. In the shadow of the ivory tower we somehow tend to clan-up and to take for granted that people all about us are Christians. Or we reason within ourselves, "They have heard the gospel; there are churches all about and so the responsibility is theirs."

Of course, in an ultimate sense this is true. If a man hears the gospel and does nothing about it, he must face the consequences, both temporal and eternal. It is true that every man must answer "yes" or "no" to the invitation and to the personal claims of Jesus Christ. But the teaching of the holy scriptures is that God seeks people out and gives them a personal invitation to be saved from the consequences of their original rebellion and to share in the fullness of eternal life, beginning now and continuing in glorious fullness throughout all eternity. Further, the scriptures tell us that God usually extends this invitation through human personalities. This means that God speaks of salvation to others through our personal Christian witness. To be used by God in this way implies that we must be willing to become definitely and vitally conductive!

Our conductivity should be first of all manifest through the quality of daily life that we exhibit to others in the classroom but also on the job—in the student church, at the prison, in the settlement house. It should also be evident during the hours that many of us spend in secular employment in Marin County, in San Francisco, and elsewhere.

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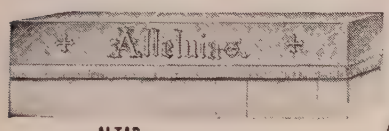

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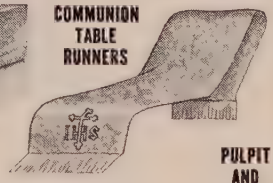

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through the quality of work that we perform. If we carefully prepare our papers, if we honestly do our own work and if we conscientiously complete our tasks, we will have made a witness to the vitality of our personal faith in Jesus Christ.

There is yet another form of personal Christian witness which needs to be made and which at one time or another in our lives I suppose all of us are reluctant to make. I refer to the absolute necessity of making a personal, verbal witness. I refer to the obligation that rests upon all of us to speak to individual people about Jesus Christ in terms of personal salvation. At this point we hilltoppers often become most non-conductive.

The reasons that we give for our unwillingness to be personally conductive through verbal witness are actually too well known to bear repetition. "I don't wear my religion on my coat sleeve," or, "It's too emotional!" or, "I don't want to offend anyone," or, "I don't want to appear to be boasting." The truth is that most of these reasons will not stand too close an examination. Often what we really mean is that it is unsophisticated to talk about sin; that is, about the consequences of the original rebellion against God. Further, it is just short of scandalous to talk about ultimate judgment and about the reality of eternal death.

What we tend to forget—particularly in the shadow of the ivory tower, I believe—is that in a certain sense the gospel is a scandal. It tells us what we really are apart from salvation through Jesus Christ, as well as telling us what we may become in him. It speaks of the absolute certainty of eternal death —of hell—as well as of the absolute certainty of eternal life and heaven. The fully rounded gospel message is always good news, but it is always critical news. It demands a decision that is freighted with eternal consequences. In a spirit of real humility we must conduct the whole truth of the gospel and not just what makes pleasant conversation.

While we dwell on the hilltop, our opportunities of making this complete well rounded Christian witness will be vastly greater if we keep in intimate contact with the people down in the valley. There through our field work experiences we can constantly relate our necessary academic preparation to the life and death personal decisions of human souls in conflict. In the last analysis, the way to insure that our personal faith will be certainly conductive is to throw open all of the switches on lines that are channeled directly to the souls of men. To do this is also to insure that the ivory tower will not make us captive, nor spiritually embalm us in its yawning crypt.

THE TOWER OF IVORY

Tower of ivory with ramparts so high
On this sacred knoll all but touching the sky,
Enfold me not in selfish bliss;
Free me now; do loose the tie,
For serve I would fellowmen close by,
Hunger of mind and of body not miss.

Tower of ivory with crypt so deep
Neath hallowed sod, the realm of sleep,
Detain me not with private vision.
Loose now my tongue that its song may leap
To jaded souls who deem life cheap,
Souls who might perish should I fail my mission.

Tower of ivory, thy spell hath been broken;
From perilous sleep have I now awoken
To serve needy souls in both valley and mart,
God's love through word and deed, the token;
Now pledge I here, this vow have spoken,
To quest for truth but no tower set apart.

—R. C. Smith

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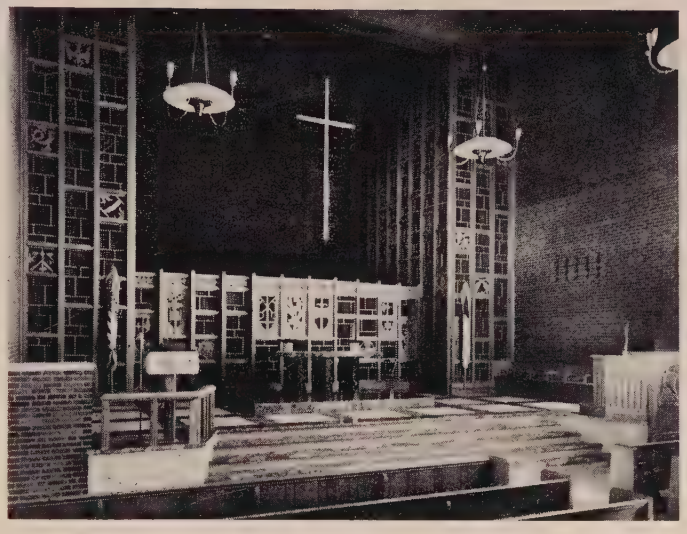

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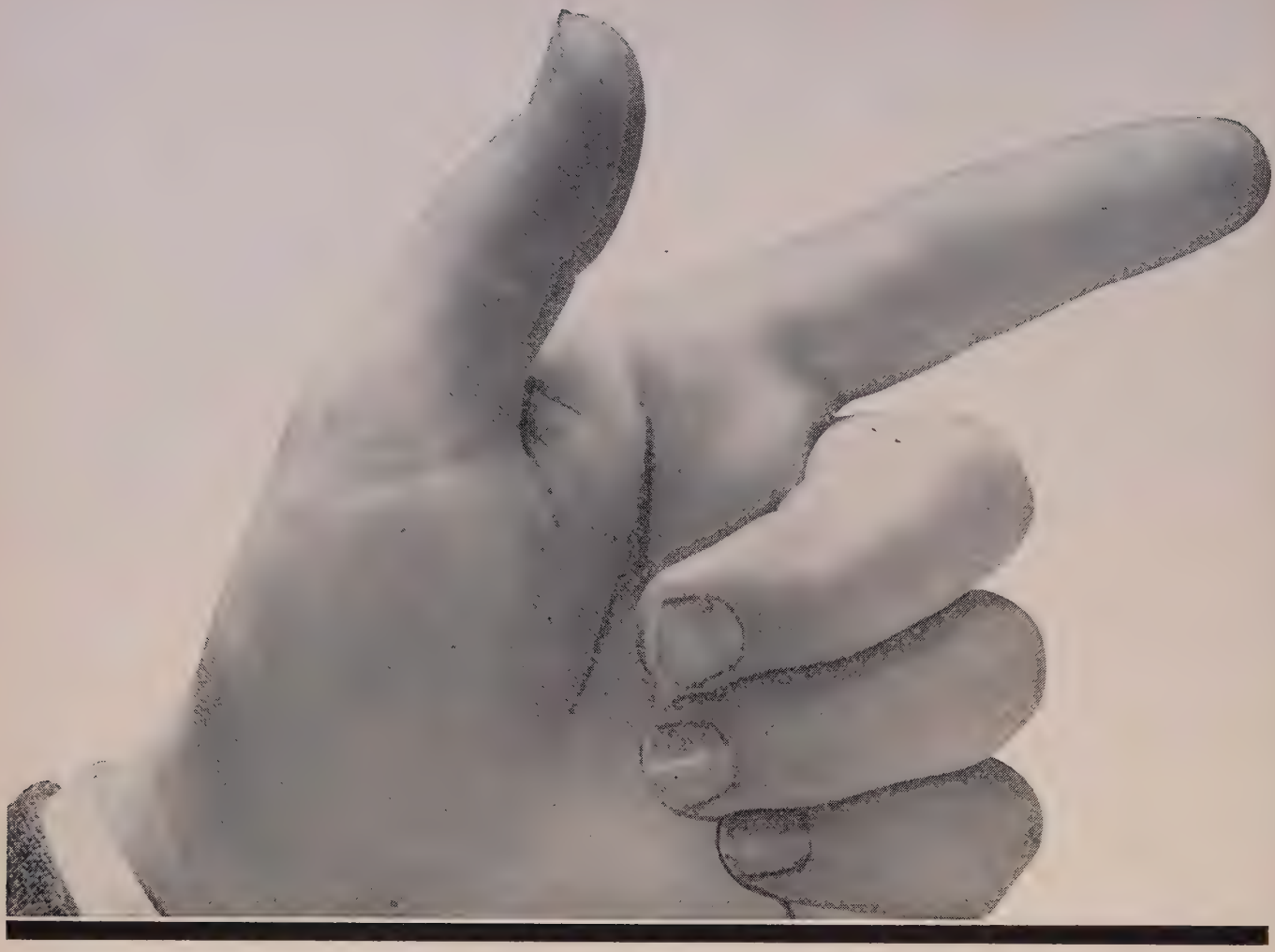

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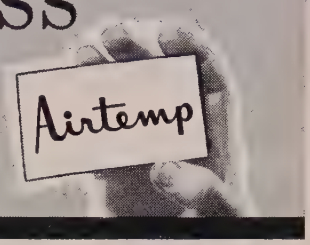

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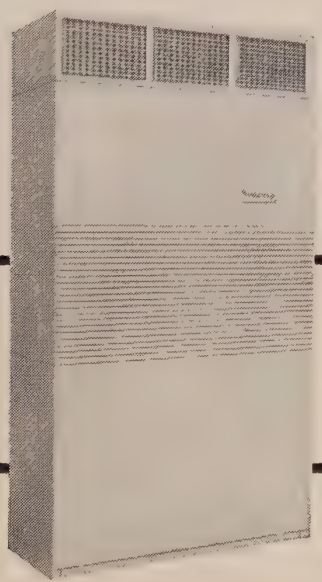

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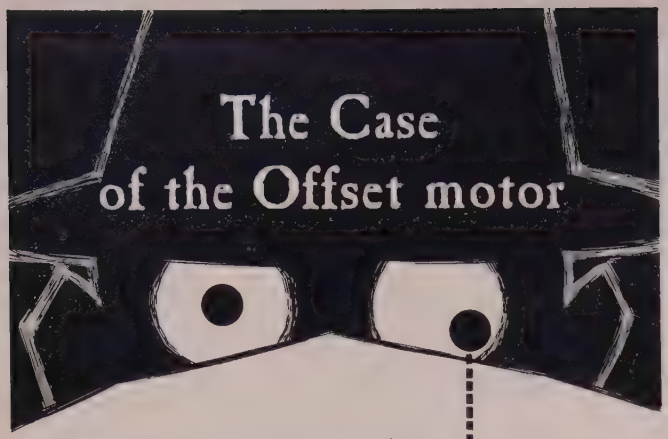

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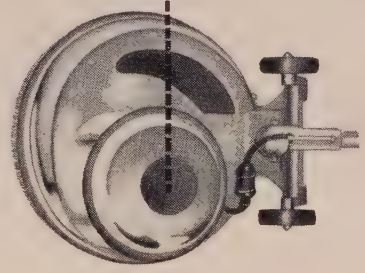

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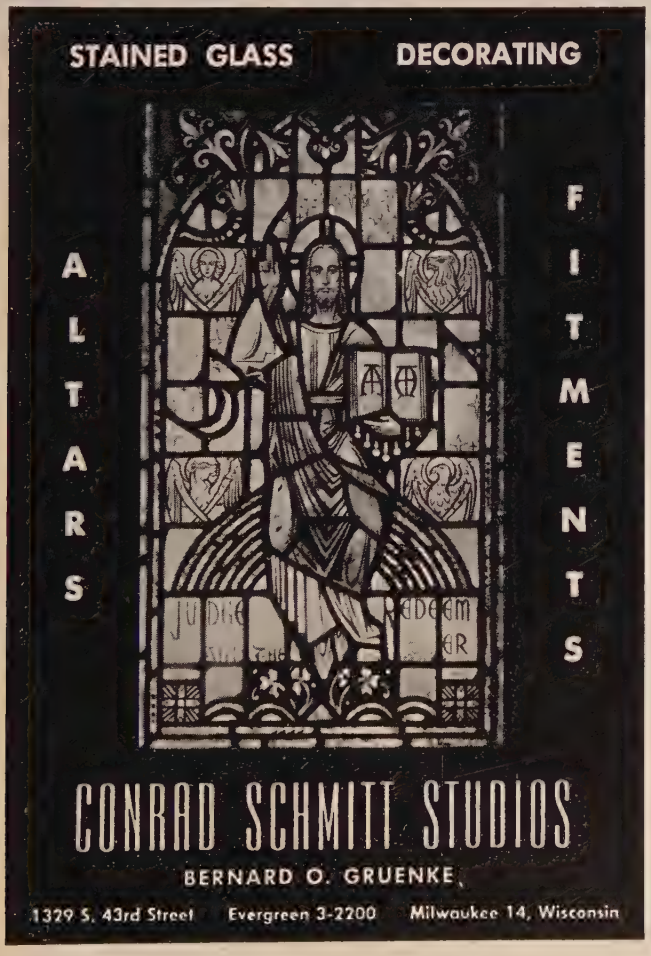

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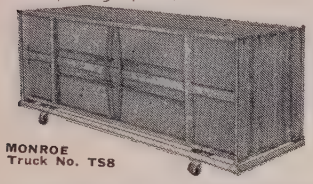

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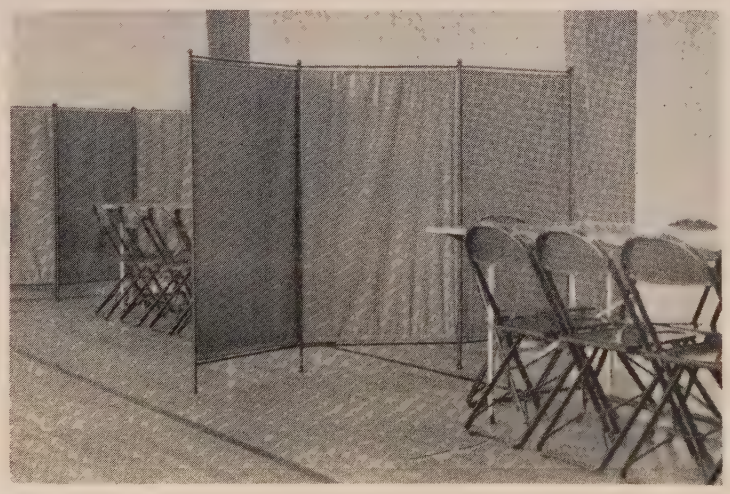

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Christian Unity

(*From page 8*)

these systems there, pointing to the possibility of combining in this century Presbyterian, Congregational and Episcopal elements in the one Church of Christ. There are many other forces also making for unity, not the least being the strength and activity of anti-Christian propaganda. I need hardly remind you of the Communist movement with its confident challenge not to Christianity only but to religion generally. I need hardly remind you that in European and other countries Roman Catholic priests and Protestant pastors have been persecuted together making them conscious of kinship deeper than difference. In a century like this we are reminded almost every day we live that we need one another and cannot afford to stand apart in proud isolation.

This, however, must be noticed—that if the old denominationalism is fast becoming an offense, new divisions are continually asserting themselves. They run right across the old boundaries and are creating for themselves new groupings. Some of them are theological. Some of us have always objected to party labels, but we are, whether we like it or not, given names like modernist or fundamentalist, or liberal evangelical. We are high church or low church or broad church. Others have reference to the burning questions of the hour. We are pacifists or non-pacifists, revolutionaries or reactionaries or moderates, national or inter-nationalists. We can hardly attend a conference, especially a conference at which resolutions on public questions are to be considered, without these and many other fundamental attitudes revealing themselves. You may say that it is well that it should be so: that uniformity is much more to be feared. But if the Christian spirit is lacking, if passionate adherence to a point of view destroys a consciousness of Christian brotherhood and essential unity, the peril is obvious and immediate.

It is not, however, enough to plead for unity. We must remember what it is. It is not uniformity. The way of uniformity may lead to an imposing organization, but, as John Oman used to say, it would be a "mere amalgamation of differences," not a "true association of them." We might get people into the same buildings, saying the same thing in the same way, and we might in consequence gain social prestige and impressiveness, but we should have put intolerable limits to Christian liberty. Better controversy than compromise and peace at any price. To quote John Oman again, there are two kinds of unity. "One is of the quarry,

the other of the building. The former is retained by disturbing nothing; the latter involves much upheaval. For the unity of the building, stones must be torn from their resting place, cast down in heaps, patiently squared one by one, then laboriously built according to rule and plan." He adds, "Much lamentation over the division of the Church is mere regret that we were not left in the 'hole of the pit from which we were digged.'"

The way to seek Christian unity is to seek a closer fellowship with Jesus Christ. That is how the first disciples were joined together. They were kind to one another because they were drawn to him. This is how men and women in every time of revival have been made one: a new faith in Christ has given them a new faith in one another. Among the uncanonical sayings of Christ is one that says, "He who is near me is near the fire." That may mean the fire of persecution, or the fire that destroys the dross and leaves pure metal. It may also mean the first that both destroys and unites. When the metal is melted and the dross removed, the parts become a new unity. To be near Christ, therefore, is to be near a love which makes real fellowship, a fellowship which includes diversity and rejoices in it. It disturbs for a time, but only that it may create. Is not this true to experience? Luther taught men to seek God for themselves, and the Church, which had stood foursquare to the world, was reduced to fragments, but in those fragments were the promise and potency of new life.

When men seek God for themselves, they will sacrifice any organization rather than sacrifice the truth. It is like putting dynamite into solid rock, but out of the rock rises ordered houses. Has it not been much like this in modern times, especially in foreign missions? Stanley Jones, for example, in one of his popular books, says that the narrowness of our sects has been a scandal, yet if we only realized it we are the most united people in the world. His round table conferences made this plain. They did not have to strive for unity; they had it. No matter who was speaking, whether it was an Easterner or a Westerner, a brown man or a white man, a high church Anglican bishop or a Salvation Army officer, a Mennonite or a Methodist—wherever men experienced Christ in reality they felt they were one.

Men are conscious of the same throb of life in the Billy Graham evangelistic crusades. They may be Quakers or Plymouth Brethren, but in a sense that is fundamental they are one. Men who have the mind of Christ are the makers of the larger Church though they take no part in ecclesiastical discussions. We need ecclesiastical statesmanship, too. No fusion of denominations can come to pass without careful attention to detail. But the one thing essential is union with Christ, the head of the Church. "Without me," he said, "ye can do nothing." It is certainly true in the task set before us of changing our competitive denominations into the holy catholic Church. It cannot be achieved by human enterprise. It is being fulfilled by the spirit of Christ working in humble hearts.

Kitchen Designed for Function

(*From page 11*)

usually is for meat and one for each type of vegetable for each table. Under this service the coffee would ordinarily be served in pitchers, an entire pitcher of coffee being placed on the table by the waiter or waitress.

In looking over this kitchen, your special attention is called to the location of the dish and glass washing pantry, which is directly in line with the entrances between kitchen and dining room. This was planned so that it would be possible for the waiter or waitress coming into the kitchen for the second course, to bring out the

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dishes from the first course and then proceed to pick up the second course and return to the dining room.

The soiled dishes and silver are deposited on the soiled dish table. The soiled glasses and cups are placed directly overhead onto a tilted shelf which has been specially designed to accommodate compartment type glass and cup racks. These compartment type racks automatically provide a method of reducing the sorting work of the dishwasher, as the sorting is done by the waiter or waitress placing the cups and glasses in the compartment rack on the shelf. It is necessary, however, to sort and scrape the dishes on the dish table. They are then placed in dish racks and are brought over the pre-wash sink, adjacent to the dishwashing machine, and are pre-washed with an automatic shower-head, quick opening control, which washes most of the dirt from the plates down into a perforated basket in the sink. This automatically sends the dishes into the dishwashing machine approximately 70% clean. There they are washed under time control, so that the time and the rinse are automatically timed to conform with the health regulations.

At the beginning of the cafeteria counter is the steam table, where the hot foods are kept, ready for service. Next to the steam table is a counter which can be used for the service of salads, bread, butter and desserts. At the end of the counter we have two coffee urns from which coffee may be served in cups or in pitchers over the front, depending on the type of service. Alongside the coffee urn stand is a dual type refrigerator which has a freezer compartment and a regular standard temperature control. The freezer compartment is for ice cream and frozen food. Continuing along the same perimeter of the room, we come into the vegetable preparation area where a potato peeler and vegetable sink are provided. Salads are also prepared in this area and cleaned and worked on tables. These work tables are provided with roller-bearing casters so that they may be moved back and forth. Also equipped with stops, they may be set in any particular location and can be used for many different types of work. Alongside the vegetable preparation area there is a refrigerator used by the cooks in preparation of salads and pastries. Adjacent to it is a mixer which is used for mashed potatoes, puree soups, and baking purposes.

We now come to the range and cooking area. The table in front of the range and oven is similar to the work tables mentioned above, with roller-bearings underneath. The ranges, two in number, are provided with oven underneath. Over one range is a broiler for small parties or in case special orders for broiled chops or steaks may be required. To the left of the ranges there is a unit for baking and roasting. The oven was provided with higher decks so that large turkeys could be roasted without any trouble. The decks can be provided with angle framing and be used for baked potatoes, lamb, and other smaller items such as casseroles. In this particular project one section is used for the baking of pies and muffins.

Particular attention is called to the type of ventilation furnished over the oven and ranges, commonly known in this industry as a Clear-Air system. This is a new type device which has been used in the eastern part of the United States on many jobs with great success. It was designed so that it would sit against the wall and form a soffit against the ceiling. It may be provided with a fancy soffit or with a plain flat duct against the wall, whichever will fit into the building or the architectural effect of the building. This unit removes not only the heat, odors and smoke from cooking, but also prevents the grease from extending up the flue and into the horizontal flues or stacks. Clear-Air, which has been approved by the City of New York, requires a ventilating system that will operate at the velocity of 1500 cubic feet per minute. It has slotted openings and baffles so engineered that it will filter out the grease and drop it into a gutter in the lower section of this unit where it may be easily removed. This also assists in the proper ventilating of the cooking area and allows one very important function which was defeated by the old method, the proper placing of the lighting so that it may reflect down onto the object being cooked.

Behind the pre-wash and dishwashing sink is the small section set up as a pot washing department. Under no circumstances is the pot and vegetable sink one unit, because the pot sink is always greasy and should never be used for the preparation of vegetables or salads.

This particular installation was designed to use gas fired units. It may be designed and furnished for electricity, depending upon local conditions such as cost of electricity versus gas. Either method will provide good service.

It is absolutely necessary to provide 180 degrees water for the final rinse on the dishwashing machine to insure sanitizing of the dishes after they have been thoroughly washed. This is used in conjunction with the automatic washing and timing arrangement on the dishwashing machine and insures that the local health requirements are met.

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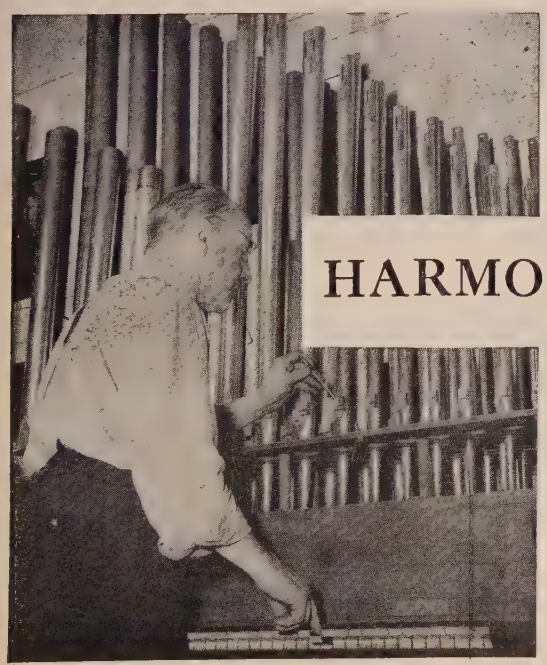

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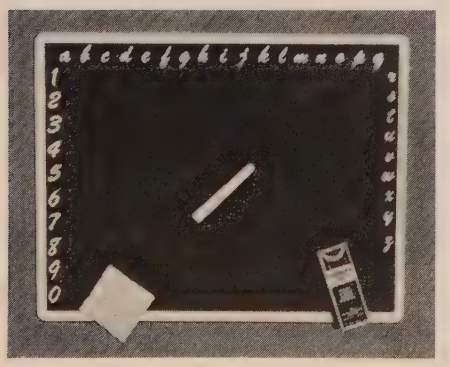
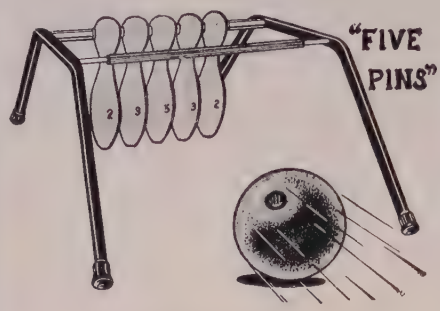
"TREND" CABINET

A new cabinet for office or home is announced by the Heyer Corporation. Designed by Jean Otis Reinecke, former president of The Society of Industrial Designers, "Trend's" finish will withstand spirit fluid or mimeograph inks and make the cabinet ideal as a duplicator cabinet. It can also be used as a bookcase, telephone cabinet, etc. The cabinet is 30½″ high, 31″ wide, and 16″ deep. Finished in dark gray, the doors have a wood grained finish and slide on nylon rollers. Inside shelf is adjustable, and extra shelves are available. No. **12551.**



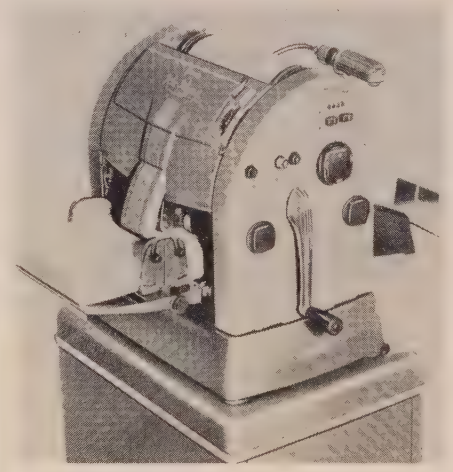
CHILDREN'S BLACKBOARD

A new low-priced 12″ x 16″ children's blackboard is announced by Decotone Products Company. Construction is of non-warping, tempered pressboard, ⅛″ thick. The writing surface —choice of green or traditional black— is a matte finish plastic coating. Chalk and eraser included. May be purchased singly or in quantities. No. **12552.**



"FIVE PINS"

A new bowling game with little noise is introduced by Mansfield-Zesiger Manufacturing Company. When struck by the ball, the pins swing around the crossbar and come to rest on the front crossbar. The 4½″ ball is of non-bounce rubber, the game has rubber feet, and the pins come to rest on a rubber-covered crossbar, making for little noise. Pins are attached to base and cannot become lost. Recommended by *Parents' Magazine.* No. **12553.**



TWIN-CYLINDER DUPLICATORS

A new series of twin-cylinder duplicators, model D-280 is announced by Rex-Rotary Distributing Corporation. This model, replacing model D-270, features a new inking system which utilizes rubber ink distributing rollers and an ink similar to printer's ink. The ink is inserted in a sealed cartridge, a dial set for light, medium, or dark, and the counter set for the desired number of copies. The machine runs the number of copies, automatically regulates the flow of ink, and stops itself when the run is completed. Ink pads have been replaced by silk screen which makes changing of pads unnecessary. No. **12554.**

FLOOR CLEANING EQUIPMENT CATALOG

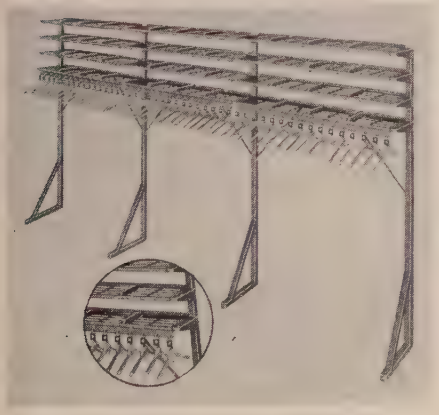
A number of new products have been added to the line of floor cleaning equipment manufactured by Geerpres Wringer, Inc. A new 20-page illustrated catalog details nearly 50 items such as mop wringers, buckets, mopping chassis, mop sticks, complete mopping outfits, and other accessories. No. **12555.**

FOAMGLAS WALL PANELING

A 12-page brochure, "Foamglas in Thin Wall and Sandwich Panel Construction" has been published by Pittsburgh Corning Corporation, manufacturer of Foamglas. The brochure describes the advantages and types of uses of Foamglas, and also illustrates several installations of projects utilizing this technique. No. **12556.**

SPEECH PROMPTER

TelExecutive, the new portable electro-mechanical speech prompter is announced by the Underwood Corporation. Similar to the TelePrompTer, which is widely used in television and motion picture industries, the TelExecutive is a portable unit weighing less than 19 pounds, including case. Sermons or speeches are prepared on spools of special translucent paper and then loaded into the prompter in the same manner that film is loaded into a box camera. A thumb control device regulates the speed with which the script moves across the viewing space. No. **12557**.



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Wesley and Swedenborg

(*From page 10*)

Great Bath Street
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February 1772

Sir:

I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you favor me with a visit.

I am, Sir, you most humble servant,
Emanuel Swedenborg

Wesley couldn't help sharing this unusual letter with his co-workers at hand, and told them that he had been desirous of meeting Swedenborg, but had not discussed this desire with anyone. He then wrote Swedenborg that he would like to meet him but could not do so then as he was about to leave for a six months journey, but that when he returned to London he would be pleased to "wait upon" him.

Swedenborg, in reply, stated that the time of the proposed visit would be too late as he expected to enter the world of spirits on the 29th of next month, never more to return. Exactly on that announced day, March 29, 1772, Emanuel Swedenborg died.

Strange as the above tale is, it is also strange that when the news of Swedenborg's death reached Wesley, he was at that time staying with a friend, Richard Houghton, Esq., who had been favorably impressed with the writings of Swedenborg. Houghton later claimed that Wesley exclaimed, "We may now burn all our books on theology. God has sent us a teacher from heaven, and in the doctrines of Swedenborg we may learn all that is necessary for us to know."

Considering that the theology of these two great leaders differed in many respects, Wesley's comments may have been meant as sarcasm. It is quite possible, however, that he was sincere in his remarks, for only six weeks previously he had received the letter from Swedenborg in which he had predicted his death date. It must have impressed Wesley very strongly to see that prophecy fulfilled to the letter. If it were meant as sarcasm, it certainly backfired, for on the strength of Wesley's remarks, Houghton persuaded John Clowes to read one or more of Swedenborg's books. Clowes later became one of the leaders of the Swedenborgian movement in England, and was instrumental in interesting many others in the writings of the Swedish sage. Clowes remained a priest of the established Church of England, being protected by a tolerant and liberal bishop.

John Wesley, however, disagreed rather strenuously with the teachings of Swedenborg and attacked his writings in the *Arminian Magazine*. By another strange freak of circumstances this very attack aroused the curiosity of Adam Hurdus who began to read Swedenborg's books just to see what manner of man could have so aroused Wesley. Hurdus became convinced that Swedenborg had the truth and started to attend services at Saint John's where John Clowes was the preacher. Later he helped to raise the funds that built the New Jerusalem Church on Peter Street in 1793. When Adam Hurdus went to the United States and settled in Cincinnati, he became the founder of the New Jerusalem Church there.

Actually the first preacher of the New Church in England, James Hindmarsh, had been one of Wesley's preachers before he was converted to the New Church through the efforts of his son Robert. Wesley, less tolerant than Clowes' bishop, promptly expelled all who embraced the Swedenborgian doctrines.

One of the doctrines on which Swedenborg and Wesley disagreed was the status of Jesus in the Trinity—the Swedenborgians claiming that Jesus was God himself taking on human form, thus considering him equal with the Father; Wesley declaring that the Son was not as great as the Father and that we should go directly to the Father in prayer and not address our prayers to Jesus.

A few months before Wesley died, however, he had expressed a desire that there be inserted in the *Arminian Magazine* a treatise, translated from the French, regarding the "Godhead of Jesus Christ." After its publication the Printing Society of Manchester, under the New Church, decided that the article was in complete agreement with the doctrines of the New Church on the subject of Jesus' place in the Trinity, and they decided to reprint it in pamphlet form under the heading of "The Sole Divinity of Jesus Christ proved, in a work extracted from the Rev. John Wesley's 'Arminian Magazine' vol. V, by which it appears that the sentiments of Baron Swedenborg and John Wesley were in exact agreement on that important subject."

The pamphlet was circulated among Wesley's followers no doubt with the hope of winning more followers to the New Church way of thinking.

We don't know just when the pamphlet was printed and circulated, but on October 7, 1815, a "Wesleyan Follower," as he signed himself, inserted a public letter in the *Leed's Mercury* addressed to the publishers of that pamphlet and stating in no uncertain terms that Swedenborg and Wesley were not "in exact agreement."

That letter in turn was answered by another letter in the same paper a few weeks later saying that it was likely that Wesley had come to agree on

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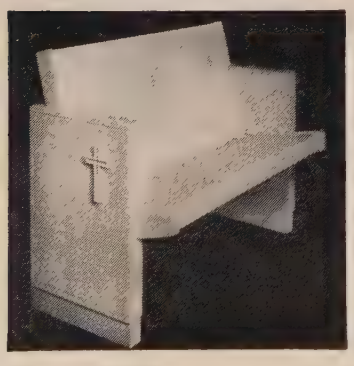

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that particular subject, else why would he have had the article printed in his magazine along with a notice by the editors of the *Arminian Magazine* that it was "the particular desire of Mr. Wesley, a few months before his death that this treatise be inserted in the *Arminian Magazine.*" Later this exchange of correspondence was included in *Rise and Progress of the New Church* by Robert Hindmarsh who hoped, editorially, "that Mr. Wesley did really and truly, toward the close of his life, acknowledge this fundamental doctrine" and that "his last best thoughts and affections have been the means of introducing him into the society of angels and blessed spirits who continually surround the throne of heaven."

One can't help wondering what the results might have been in church history if these two great men had met each other. Would either of them have been able to modify the views of the other? We will never know, at least in this world. No doubt when they both met in the spirit world they had a great time comparing notes.

One of Swedenborg's followers, a Mr. Noble, wrote in a letter, "I have little doubt that, though some erroneous sentiments confirmed in his understanding prevented him from accepting, in this world, the doctrines of the New Church, his intentions were upright, and there was a principle of real good in his heart, which in the other life would throw off the errors that obscured it, and enable him to receive the truth. This, it is probable, was seen by Swedenborg, and was the reason of his inviting him to an interview; and thus, I trust, though Mr. Wesley acted chiefly as an opponent to him while on earth, he may now be associated with him in heaven."

Of course Methodists have the same right to feel that Swedenborg was the one in error. We hope they will be equally generous in offering him fellowship in the spirit world.

Perhaps some readers may not know very much about Swedenborg and a few enlightening paragraphs may be in order. They may also wonder why, although both men lived at the same time, the Methodist movement has made vast strides while the New Church is still a small denomination and its founder comparatively unknown. Yet, strange to relate, Emanuel Swedenborg was one of the most remarkable men that ever lived. In fact Robert Ripley had a cartoon in his "Believe It or Not" series in which he called Swedenborg "The Living Encyclopedia." Although he devoted the entire cartoon to him, it was impossible even then to state all the attainments of Emanuel Swedenborg, who was actually a genius on the order of

Leonardo Da Vinci. He is sometimes called the Da Vinci of the North.

After graduating from Upsala University where his father was a Lutheran Bishop and Dean of the Cathedral, Swedenborg spent several years traveling to all the centers of learning throughout Europe and England. He studied almost every science available to his age—astronomy, mineralogy, crystallography, chemistry, physiology, cosmology and anatomy—to mention just a few. He'd absorb everything known at that time in each subject and go a few steps further in synthesis and reasoning; then write a book or two on his findings. Between his later travels, he served as an assayer on the Royal Board of Mines in Sweden, and also as a member of the Swedish Parliament.

His studies then progressed from anatomy to psychology, philosophy and religion. He claims that he had a vision of Jesus and was given a commission to reinterpret the Bible symbolically so people could understand it more clearly. He spent the last third of his life on Bible exegesis and doctrines for the New Church, which he did not intend to be a new denomination but a renewal of the churches already in existence. The Church of the New Jerusalem (called New Church for short) was organized after Swedenborg died.

New Churchmen believe that the Second Coming of the Lord is his coming in the divine truths of the Word—as revealed through the teachings of Swedenborg. They also believe the Trinity does not consist of three persons, but rather three manifestations of one God, as shown by the discussion over the French Treatise.

Why has the Methodist Church made such rapid gains in comparison to the New Church? The author of this article, who is neither a Swedenborgian nor a Methodist, thinks that at least some of the reasons are to be found in their methods of propagating their views.

John Wesley, aided greatly by his brother Charles, was an aggressive extrovert with a great deal of salesmanship ability. John preached to large crowds in their own language, while Charles appealed to them through his popular type of hymns. Then too, as new converts were made, many were sent out as itinerant preachers to win others. Also the Methodist Church both then and since, has taken leadership in all kinds of social reforms and social service. Hospitals, orphanages, and schools were started wherever Methodists went.

Emanuel Swedenborg, on the other hand, although always friendly and sociable and one who worked well with others, was more of an introvert scholar

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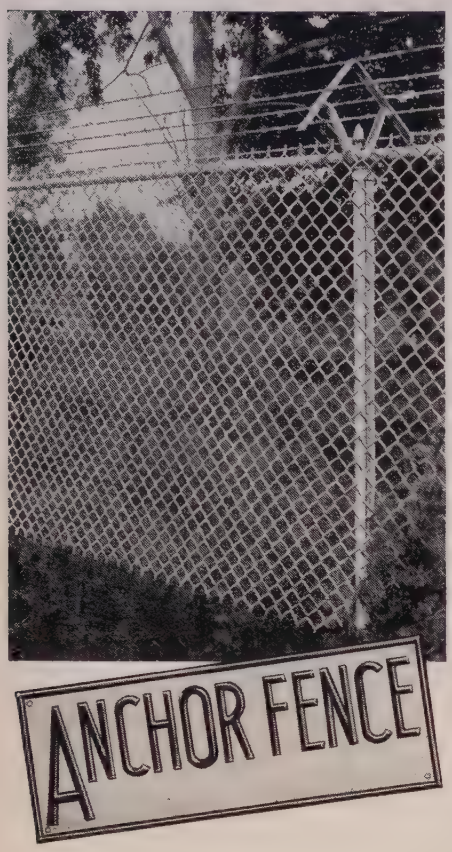

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who spent long hours daily in study and meditation. He did not preach at all, he wrote about 250 books and treatises, but most of his works were written in Latin and published outside his own homeland. This was particularly true of his theological books. In fact, in the last third of his life he claimed he spent much time daily in the spiritual world. Judging from what he knew that no one else knew—such as the Stockholm fire which was burning three hundred miles away and yet which he accurately described in detail on the same night to dinner guests at Gothenberg, or such as the Queen's secret which Swedenborg claimed he learned from her dead brother and which the queen declared that no one else but she and her brother knew—apparently he had some experiences beyond the knowledge of other men. Yet even these experiences he kept to himself for many years, perhaps feeling that people would not believe him anyway. So he published his book secretly. Yet he had faith that in time his new symbolical interpretations of the Bible and his rational theology would gradually be read and understood. He died in 1772. In 1787 the first Swedenborgian Society was started in England by scholars who were influenced through his books.

Present day followers of Swedenborg, now organized in The Church of the New Jerusalem still believe that the best way to spread his teachings is by publishing and distributing his books. The Swedenborg Foundation, Inc., 51 E. 42nd Street, New York, is the distribution center for his books in the United States and Canada. They are proud of the fact that Swedenborg's *Heaven and Hell* is one of the oldest and longest published books in the nation, preceded only by the Bible and Bunyan's *Pilgrim's Progress*. The Foundation advertises English copies of some of Swedenborg's books for as little as 25c, and they always have plenty of free literature on hand. They also publish Helen Keller's book entitled *My Religion* in which she tells of the influence of Swedenborg on her life.

While social service is not emphasized in the present Swedenborgian church setup, something close to that spirit is their Wayfarer's Chapel in Palos Verdes, California. It is a novel building designed by Lloyd Wright, with walls and roofs of clear transparent glass supported by redwood beams. Growing plants inside as well as outside the building, and the surrounding landscape, including the Pacific Ocean and the sky overhead, all are symbolic of inner growth and peace. About 10,000 people visit this unusual shrine weekly to study its architecture and learn something of what the New Church teaches.

Another bit of social service goes into American history, for the famed Johnny Appleseed, who wandered up and down the Ohio Valley for forty years planting apple orchards and aiding the settlers in many ways, was John Chapman, an early Swedenborgian missionary.

Actually Swedenborgian teachings have influenced many people who have never belonged to the New Church. On the occasion of the 250th anniversary of the birth of Swedenborg, tributes from people in all religions and professions came flowing to the press and to the denomination, especially to the Swedenborg Commemoration Committee. Many newspapers ran editorials about him. For example *The Evening Bulletin*, Providence, Rhode Island, said, "Rarely has the world seen a man in which religious insight, lofty intellect, gentleness and sound practical sense have been so finely balanced."

Tributes from many great men have been made at various times, as Phillips Brooks wrote in a letter to Clarence Lathbury, "I have the profoundest honor for the character and works of Emanuel Swedenborg. I have from time to time gained much from his writings. It is impossible to say a little on so great a theme."

Samuel G. Babcock, Suffragan Bishop of Massachusetts, said, "Swedenborg was a unique and edifying religious teacher who was held in high honour for his personality and writings."

Scientists, too, are among those who have praised Swedenborg, as, for instance, Dr. Carl Gustav Jung, psychologist at Zurich University who said, "I admire Swedenborg as a great scientist and a great mystic at the same time. His life and work have always been of great interest to me and I read about seven fat volumes of his writings when I was a medical student."

One of the best known of his present day followers is Helen Keller. In her book *My Religion* she says, "Swedenborg's message has meant so much to me. It has given color and reality and unity to my thought of life to come; it has exalted my ideas of love, truth, usefulness; it has been my strongest incitement to overcome limitations. Swedenborg's *Divine Love and Wisdom* is a fountain of life I am always happy to be near."

Of course there is no need to relate the helpfulness of John Wesley through the years. Tributes to him could, no doubt, fill volumes. Both men were eager, not to glorify themselves, however, but to lead men and women to a closer walk with God through the life and teachings of our Lord Jesus Christ.

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* * *

The stars are constantly shining, but often we do not see them until dark hours.

* * *

The three wise men saw the light and followed it—well are they called wise.

* * *

Let him who gives be silent; let him who receives, tell others.

* * *

Another way to add to your happiness is to subtract from your desires.

* * *

If we have experienced Christ; we are to love somewhat as he loved and forgive somewhat as he forgave.

* * *

Few people can correct by sarcasm; often it drives them further in the wrong direction; may we learn the power of kindness, patience and goodwill during this Christmas season.

* * *

It depends largely upon the physical, mental, moral, and spiritual training which a child receives whether he shall be victorious or go down to defeat.

* * *

If you cannot succeed in making yourself as happy as you want to be, just try the experiment of trying to make others happy—you may be surprised at the result.

* * *

There comes a moment when a man has come to his best self; that moment when a cry for justice comes to his ears and his heart is warmed within with the blood of his humanity; this is man at his best, man at his loftiest.

* * *

When the intellect is quickened and one feels the urge of the moral and spiritual; when the will is reinforced and conscience purified, that life ceases to be commonplace, and clothes itself in unsuspected splendor and glory.

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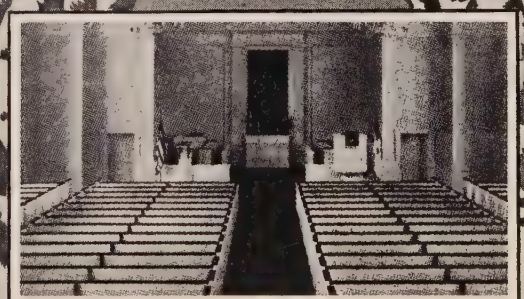

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Theology

***THE STRANGENESS OF THE CHURCH* by Daniel Jenkins. Doubleday & Company, Inc. 188 pages. $2.95.**

This is the fifth volume in the Christian Faith Series, Reinhold Niebuhr, editor, in which the publisher seeks to present major theologians who are leaders in today's religious renaissance. Dr. Jenkins, an English Congregationalist, also teaches one semester each year in the University of Chicago. As one of the younger leaders in the ecumenical movement, he has already made deep impress upon Americans, especially those of his own denomination.

But in this volume he reveals himself to be a Christian first, a denominationalist last. His thesis is that the strangeness of the Christian Church rests upon its power of internal renewal. Though various institutional forms may arise, some of which declare they are the true Church, actually these would and do fall by the wayside when emphasis is upon man's outward acts. But through the spirit the living Church does renew itself, even though man often does almost everything possible to prevent the change that comes with such renewal.

Dr. Jenkins puts the Church in its rightful perspective as an outgrowth of the spirit within the Old Testament. His study then pictures the rise of the apostolic Church and the continuing Church today, with its word and its sacraments. Much emphasis is placed from time to time on the unity of the Church, revealing more of the author's ecumenical spirit.

In the final two chapters he treats the future of the Church. He points out that even from outward signs, the Church is dynamic in today's life, largely because of the "quality of the experience it engenders." Then he shows that no one group can rest in the future upon any claim of being the one Church. And finally, he declares that in the light of God's purpose, not man's, the chief task lying before the Church is to recover its broken unity. To do this, he insists, the Church "must regain the perspective of the New Testament in relation to the life to come."

This volume is for the intelligent reader with some background, and for such, will prove most helpful in a renewed understanding of the place of the Church.

H.W.F.

***AUGUSTINE: CONFESSIONS AND ENCHIRIDION* edited by Albert C. Outler. The Westminster Press. 423 pages. $5.00.**

***AUGUSTINE: LATER WORKS* edited by John Burnaby. The Westminster Press. 359 pages. $5.00.**

The Westminster Library of Christian Classics comes nearer to completion with the appearance of these last two volumes on the major works of Saint Augustine. These books are among the best in the series in the excellence of their translation and the carefully prepared introductions. One might wish for more extended space allowance for the introduction by Professor Outler, now professor of theology at Southern Methodist University, but this volume is already longer than average and it was important to use the complete text of both his subjects.

The volume done by Professor Burnaby, now Regius professor of Divinity at Cambridge University includes, parts of *The Trinity, The Homilies on the First Epistle General of Saint John,* and the complete text of *The Spirit and the Letter.* The introductions here are more adequate, but one feels the sense of fragmentation, especially in the major work on *The Trinity* which begins here with Book VIII. These three works, done by Augustine between 410 and 420, reveal the bishop of Hippo as one of the greatest men who wrote Latin. Here he is really the contemplative mystical theologian and, at once, the great preacher of love. Burnaby's translation, always crisp and clear, stays a bit closer to the original Latin while Outler, seeking primarily to convey with clarity Augustine's ideas, takes more liberty with the original text.

The *Confessions and Enchiridion* prove to be very proper mates between two covers. The former is Augustine's attempt at a theological statement early in his Christian experience while the latter, in much, briefer compass, is written twenty years later in response to a request for a summary of essential Christian teaching in its briefest possible form. All of Augustine is really pointing toward man's salvation through God's grace.

R.W.A.

Ethics

***THE BENT WORLD* by J. V. Langmead Casserley. Oxford University Press, Inc. 295 pages. $4.00.**

The author is Professor of Dogmatic Theology at General Theological Seminary, New York City. Some of the chapters in the book were originally addresses to various audiences. The first three on Marxism in Theory and Practice were given to a large Rotary audience in Devonshire, England.

However, the book is not simply a collection of essays and addresses. The first three chapters are an excellent summary of the Communist movement. The second section of the book deals with the secular West, a West which defies democracy, is obsessed with technology and economics, and exhibits a rising nationalism which is Balkanizing the Western world. The author characterizes our society as "the divorcing society," in that matrimonial and domestic relationships are unstable and unreliable.

Mr. Casserley believes that the real reason that Western civilization cannot answer its Marxist critics effectively, is that Western civilization in its secular phase is half Marxist already. Some people feel that our world is "a broken world" in its divorce from the Christian tradition which gave it birth and influenced it. This author feels that our world is only bent. It can be straightened out by a reemphasis on Christian influences. The book is an intelligent and thoughtful study of the strength and weaknesses of the Western world.

H.W.H.

Biography

PORTRAIT OF CALVIN **by T. H. L. Parker. The Westminster Press. 124 pages. $2.00.**

The author of this small volume is vicar of Brothertoft, in Lincolnshire, England. As a student of Reformation theology he has written two books on Calvin's preaching, *The Oracles of God* and *The Doctrine of The Knowledge of God.* This study, though brief, attempts to give a description of Calvin's personality.

Dr. Parker begins with Calvin's boyhood. He follows him through his early university days when he first studied theology, then law, and finally the Humanist disciplines of the Renaissance. As a man of letters the author shows that Calvin was born to write. To Presbyterians particularly and to Protestants generally the chapter describing the writing of the *Institutes* is very interesting. The chapter describing Calvin as a theologian is one of the best which this reviewer has ever read. It is a far better work than that given by recent biographers of this Reformation leader. The reading of the chapter entitled The Conflict of the Word gives the impression that in Calvin's day, as in ours, the true interpreter of the Bible is surely to find some offended by honest and sincere preaching.

The final chapter entitled the Ecumenical Churchman shows that the author is able to relate the past to present. He presents in a historical framework the problem of bringing together conflicting views of Protestant Christianity. We see in Calvin's struggles many of our own conflicts today.

This book is for the scholar who wishes to read what another authority on Calvin may give in a brief interesting manner. It is also for those to whom he is only a name in Protestantism. This book should be in every church library for handy reference to those who wish to learn of our great Christian heritage.

W.L.L.

JOHN DEWEY **by Irwin Edman. The Bobbs-Merrill Company, Inc. 322 pages. $3.50.**

This book is one of a series portraying the makers of American tradition. Written by one who knew Dewey both as teacher and colleague, the purpose is to give a simple and clear summary of his teachings as they relate to the American way of life. Since Dewey wrote some fifty books and innumerable articles, this was no easy task.

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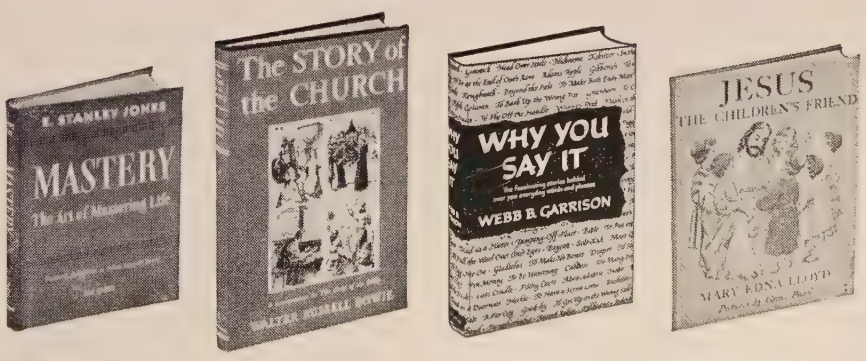

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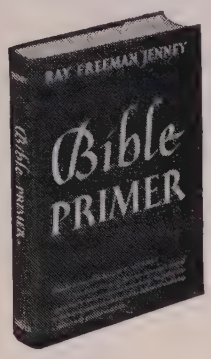

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KNOWING THE OLD TESTAMENT **by James P. Berkley. Judson Press. 171 pages. $2.50.**

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A.H.J.

INTERPRETING PAUL'S GOSPEL **by Archibald M. Hunter. The Westminster Press. $2.50.**

The purpose of this compact little book is to try to answer the question, "Does the apostle Paul have a message for our day?" And all who read the book with an open mind cannot help but be convinced by the author of the book that Paul does have a message. In fact the conviction in which the book is written is, that even though Paul's thought often requires translation into terms appropriate to the twentieth century, Paul's message does find us where we are in any age. Details there are which are irrelevant to our time, but the main core is vital to our life today, just as it was to those living in the first century. To quote the author's words, "The husk of Paul's gospel is ancient, the kernel is instinct with fructifying life." The book is divided into two sections. The first section, The Gospel according to Paul, the second, The Gospel according to Paul for today. In the second part of the book there are five telling chapters dealing with our human predicament, the way of deliverance, newness of life, and the hope of glory.

I can only hope that all who wish to get at the heart of this peer of the Christian faith, will read this book. We see Paul as one who was steeped in three great traditions, Hebrew, Hellenic, and Christian. Because of this, as a result of a vital experience with the personal founder of Christianity, Paul's creative words wing their way across the centuries, and bring power and enrichment to all who will give any attention whatsoever to his message.

A.S.N.

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A BOOK OF INSTALLATION SERVICES by Virginia Ely. Fleming H. Revell Company, 208 pages, $2.50.

LOAVES AND FISHES by Katharine McClinton and Julianna Ashley. Morehouse-Gorham Co., 127 pages, $2.95. Menus and recipes for Fridays and Lent.

OUCH! MY CONSCIENCE by W. Maurice Hurley. Wm. B. Eerdman's Publishing Co., 96 pages, $1.50. Sermons.

Selected Fiction for Churchmen

Reviewed by

James R. Uhlinger

JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.

ESTHER **by Nathaniel Norsen Weinreb. Doubleday & Company, Inc., $3.95.**

The Old Testament continues to take on life and color through the writings of reporter-turned-novelist Weinreb. Already *The Babylonians* and *The Sorceress* (Deborah) have exhibited the author's wide and discerning familiarity with Jewish origins, and now *Esther* is better than the others.

Using the familiar, chatty style of a modern reporter attempting to come alive in the ancient scene, the book has warmth and sparkle to interest average readers. Xerxes, king of Persia, and Queen Esther live in authentic life situations. Though she is successful in saving her Jewish people, the king's contest with the Greeks is another story.

Here, again, the transposition to Cinemascope will not be difficult, but nonetheless it is a good story, well told.

NEARER TO HEAVEN **by Frank Baker. The Westminster Press, $3.50.**

Lawrence Hearne is told at 52 years of age that he has but one more year of life. The vicar of the poor English country parish suddenly has to relate all his preaching and living to the imminence of immortality.

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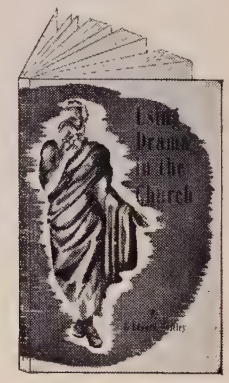

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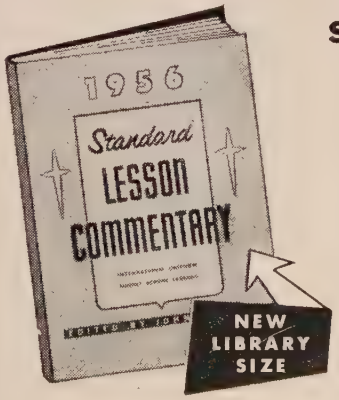

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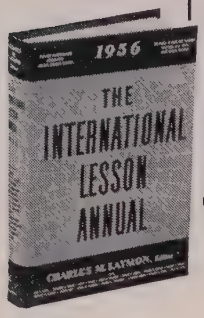

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The writing takes credit for a base on the original Greek texts, but here and there good Roman Catholic doctrine shows through. On page 183 it is very plain that the Church is to be built on the man, Simon, son of Jona, and not upon the faith of the man as Protestants believe.

***SILVER LEOPARD* by F. van Wyck Mason. Doubleday & Company, Inc., $3.95.**

Favorite writing ground of major novelists these days is in the era of the Crusades. One of the foremost historical novelists has taken the first Crusade as his theme, centering events in the exploits of Sir Edmund de Montgomerie, Earl of Arundel.

The villainy and treacherous intrigue within the Christian ranks, as well as the barbarious atrocities of the Turks, are fully portrayed. It was no Sunday school parade! The Band of the Silver Leopard, which the Earl organized, fought brilliant battles in the blazing heat of Asia Minor.

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***CHRISTOPHER COLUMBUS, MARINER* by Samuel Eliot Morison. Atlantic, Little, Brown, $3.75.**

Admiral Morison won the Pulitzer prize with his *Admiral of the Ocean Sea*, and he has twenty other distinguished books on naval operations, New England, Harvard, and Columbus.

The advantage of this book is that it constitutes an intensive and scholarly bringing together of wide research into an interesting, readable story. There is a treasure chest of reliable information here. For instance, the only translation since 1893 of the one surviving copy of the first edition of Columbus' letter on his initial voyage is printed in full.

This is one book of origins Americans should not miss.

***MINDING OUR OWN BUSINESS* by Charlotte Paul. Random House, $3.95.**

Having recommended so many New England books to you in recent months, it is a special pleasure to turn to the

Pacific Northwest.

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The willingness to pick up and move into a completely different life in a rugged section of the nation is the adventure of this story. It awakens the pioneer instinct in a modern setting. The writing is realistic and convincing, as well as very entertaining and challenging.

THE STEPMOTHER **by R. C. Hutchinson. Rinehart & Company, Inc., $3.50.**

Hutchinson is an established pastmaster at creating character studies. In his latest book he centers on a Canadian, the second wife of a British government employee.

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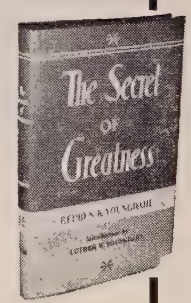

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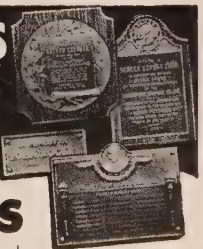

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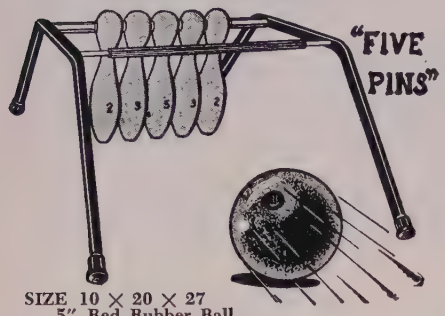

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TEACHING WORLD UNDERSTANDING edited by Ralph C. Preston. Prentice-Hall, Inc., $3.95.

Workable ideas and methods in creating world understanding in classrooms are described here by eight experienced authorities. Though it is written for public school education, there are wide implications for religious education. Church literature on this crucial theme is woefully inadequate, but the Friends Peace Committee of the Philadelphia Yearly Meetings have achieved notable success with this helpful study.

OEDIPUS—MYTH AND COMPLEX by Patrick Mullahy. Grove Press, $1.45.

JUNG'S PSYCHOLOGY AND ITS SOCIAL MEANING by Ira Progoff. Grove Press, $1.25.

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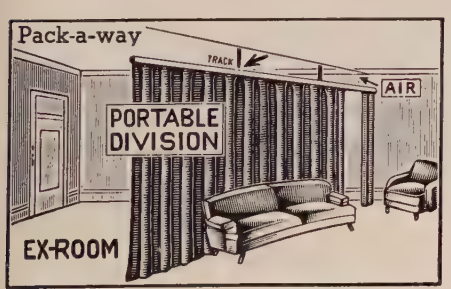

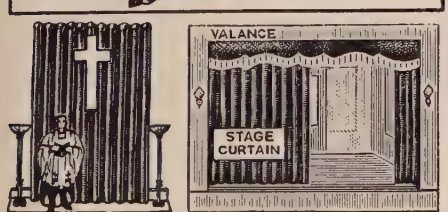

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(*From page 14*)

folk than *logos* or word: "Personal Expression."

(2) Jesus the Lord of Christians is God's self expression, not one man's achievement. In the excellent exposition of Christianity now available in a paper-back edition, *Christian Faith To-Day,* by Bishop Stephen Neill (Penguin, Inc., 3300 Clipper Mill Rd., Baltimore 11, Maryland, 1955) this scholarly World Council of Churches leader states it clearly:

"Over and over again the New Testament makes it clear that Jesus of Nazareth is to be regarded not as a product of natural development from within humanity but as a new power from God, through which a wholly new beginning was made in the history of the world. 'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.' (II Corinthians 8:9). These words of St. Paul are unintelligible, if Jesus is regarded as no more than the highest stage yet reached in the upward progress of man towards God." (page 255)

Christian thinkers tried one term after another to express their understanding of what Jesus had done for men—prophet, Messiah, servant of the Lord, captain of salvation, son of God—and then adopted the Greek word *logos,* the word, to set forth their deepest understanding of the truth. Reaching back to the Old Testament to that word by which creation began, and reaching back into Greek philosophy where the word meant reason in the universe and in man, the best modern English equivalent may be self-expression or revelation. God in his being remains unfathomable mystery, but it is his nature to be self-revealing. So the scripture verses which follow (and used in this way by Bishop Neill), set forth four ways or modes in which the infinite God expressed himself, made himself known so that our little minds could grasp something of the divine meaning, and our little hearts draw near and adore him.

(a) He expresses himself as power. The word was power. (John 1:3). "All creation took place through him." Also see Romans 1:20. (b) The word was light. "In him was life, and the life was the light of men." (John 1:4) Light upon the nature of being; light upon questions of right and wrong; light upon life and death, the ultimate questions. (c) The word was speech. "There was a man sent from God, whose name was John." John stood in the line of the prophets, those God-

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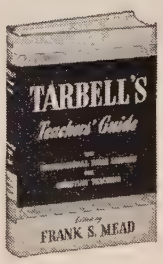

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intoxicated souls who were convinced that the word of God dwelt in them and that they must speak it. Therefore it was to them neither untrue nor presumptuous to say, "Thus saith the Lord." Men's consciences confirmed that what the prophets said as God's message was indeed God's truth. (d) The word was man. "The word became flesh and dwelt among us," or, to again use Phillips' paraphrase, "So the Expression of God became a human being and lived among us. We saw His splendour (the splendour as of the Father's only Son), full of grace and truth." (John 1:14).

The word "flesh" means human nature, in all its limitations and possibilities.

"This is the final state of the self-revelation of God; the everlasting *Logos* makes Himself perfectly one with the human race under the conditions of human life as it is lived by men. Beyond that perfect self-identification no further step in self-identification can ever be imagined, and this is therefore the term and crown of the self-disclosure of God to men." (Neill, *op.cit.*, p. 257.)

Here the preacher could quote or assimilate the insight contained in Bishop Neill's statement used this month as the first of the Notable Quotes. The conclusion should face our people with him who is the central reason for Christmas and the clue to life's meaning and destiny. I agree with my distinguished Anglican brother that what this means is best expressed in the great hymns of Charles Wesley. Look for example at one where a verse begins, "Him the angels all adored. . . ." and the line in another stanza, "Our God contracted to a span, Incomprehensibly made man." Here is mystery. Here is power. Here is love incarnate. "O come let us worship."

II. *Life Marches On!—A New Year's Message.* Text for this sermon is "But here I am alive!" (II Corinthians 6:9, Moffatt). If you prefer more of the context, Phillips' version is striking: "Never far from death, yet here we are alive, always 'going through it' yet never 'going under.'"

Introduction: If Saint Paul lived today he would be regarded as a poor life insurance risk. Certainly his application for sickness and accident policy would be refused. Long before he wrote what we know as the second letter to the Corinthians, he should have given up life's struggle. Recall his catalogue of calamities: "suffering, troubles, calamities, lashes, imprisonments, mobbed, toiling, sleepless, starving . . ." Then in his vehement fashion, "But here I am alive!" It is the defiant chuckle of a brave soul keeping appointment with life. Surrounded by so much that is ephemeral:

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(1) Stay yourselves and wonder at the irresistible thrust of life. What if some call it the life-force, others call it by the simpler, truer name of God. Too often we surrender to the mood of "Ol' Man River"—"we're scared of livin' and feared of dyin'" and just go limping along. Life, not just its accidents and disasters, is an act of God. Illustration: operation of this principle in the world of nature. Late Professor J. Arthur Thompson, a scientist from Aberdeen, said there are more forms of life in a bucket of sea water than there are stars visible to the naked eye on a clear night. Consider the pilgrimage of life, in spite of fierce enemies, from the amoeba to the living soul.

(2) Paul was thinking of the spiritual counterpart. Thanks to God's provision for his human children's needs, thanks to God's gift of Christ whose gift is life abundant, the life-affirming forces are mightier than the life-denying forces, the forces of death. As the writer of the Revelation declares, Christ has the keys of hell and of death and he is alive forevermore.

(3) Is this not one of the glorious facts concerning human beings at their best? Knocked down by adversity, cruelly crippled by accident, disease and handicaps, they rise again and again, their spirits saying, "Here I am alive!" When a great Harvard medical school teacher continued helping the sick and instructing young medics, despite his own incurable malignant disease, one who knew him best said, "He has become to us who knew him the most powerful and convincing evidence for personal and family religion that we have ever seen. Death hath no more dominion over him."

(4) Could we not take courage from the fact that institutions and movements which we believe are blessed by God have the future with them because this principle operates in them and for them? Think of the many attempts to devise and keep working systems of collective security. There have been twenty-six attempts at some form of united nations organization before the present one! Of each one we could say as historians have said, "Dying and behold it lives." Noteworthy is the Christian Church. Crucified like her founder and Lord, she emulates him because his life is in her, and rises re-born, stronger.

(5) Can we say this honestly concerning those dear and good souls who have vanished from our sight because of physical death? We can, if they were "in Christ," says the New Testament. Whatever we make of general immortality, it is an integral article of Christian faith that the human personality God has made and redeemed, committed to him in trust and obedience through this phase of life, will

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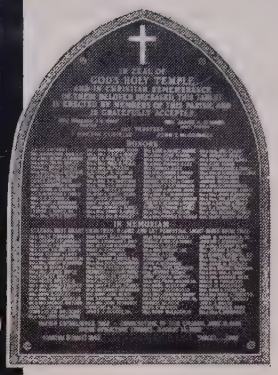

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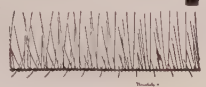

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survive the physical extinction of the body and go on toward perfection in the next dimension of life. Who knows? Perhaps that loved one whom we so sorely miss is even now quietly chuckling—if the ears of the spirit could only catch it—"But here I am alive!" Said Socrates on the eve of his death, "Bury me if you can catch me!" Said a dying British prime minister, Bonar Law, to a younger colleague; "Goodbye, Asquith. . . I'll see you again. This is not the last of me." Said the Lord of life, "I will come again." Here I am alive!

III. *A Sailor's Log Book.* Text: "Mark, my son . . ." (I Peter 5:13).

Introduction: (a) Why begin reading the Bible with the Gospels? Because the key to Bible as the word of God for us is the word made flesh, who lived among us, Jesus Christ. To gain a strong impression of him during his human life we need a detailed study of the literature about him. (b) Why Mark's Gospel first? Because it is the earliest, shortest, most vivid. In it is the good news of God's action in a wholly unique person, fully human, yet the divine son of God. (c) How to read the Gospel? At one sitting without stopping on the way, and by repeating the process "until the central figure haunts us like a melody," confronting us. Try reading the Gospel in a modern translation such as Moffatt, Weymouth, Goodspeed, or Phillips. Ask relevant questions: What did it mean to the writer? What was the situation which may have produced it? What does it mean to me today? Read devotionally: What word of God reaches me through these words? What must I do because of it?

(1) Mark's story of Jesus. Early tradition declares the author to have been John Mark, Jerusalem native, son of a Christian woman whose house became the rendezvous of Christian leaders after Pentecost. (Acts 12:12). See Mark 14:51 for a thinly disguised autobiographical reference. Mark accompanied Paul and Barnabas on his first missionary tour. (Acts 13:5, 13). Mark deserted them, forfeited Paul's friendship, but within a decade shared Paul's imprisonment in Rome. (Colossians 4:10-12; Philemon 24; II Timothy 4:11). But Mark's is also the story told by Simon Peter. Behind this Gospel is a sailor's log-book, the recollections of Peter. See the tender reference in the epistle bearing Big Fisherman's name, "Marcus, my son. . ." Early, reliable tradition of Papias in the first half of 2nd century, affirms that Mark acted as Peter's interpreter when he preached, and later used the materials so received when he composed his Gospel.

(2) Main divisions of the "log." (a) Prologue. Chapter 1, verses 1-13. Note

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the terse, dramatic beginning devoid of reference to the birth or childhood of Jesus. (b) First main section. Chapter 1, verse 14 to end of chapter 8. After John the Baptizer's arrest, Jesus begins his ministry: A decisive hour of history has struck; God's reign begins. Let men "turn again" to God and believe the good news. Christ first teaches followers. Enemies' hostility grows. Peter's great confession of faith. (c) Second main section. Chapters 9 through 16, verse 8. Story of Jesus to the crucifixion, and its astonishing sequel, "He is risen!" (d) The epilogue. Chaper 16, verses 9 through 20. Mark's original Gospel ends at Verse 8. Was it torn off accidentally? What we have is by later hand.

(3) Mark's portrait of Christ. (a) Shows Jesus completely human, experiencing fatigue, discouragement, and —on the cross—even a sense of forsakenness by God. (b) Yet Christ emerges clearly, unmistakably as son of God. (c) Jesus shown in context of controversy, of increasing tension and opposition to him and to his mission. (d) Christ's "martyrdom" given unusual prominence. Over one-third of the entire narrative is devoted to his trial, death, and resurrection. Yet this death is no martyrdom, or at least it is much more: it is redemptive sacrifice of cosmic significance, which, with his resurrection, affects man's relationship with God.

(4) Conclusion for the hearer. This Gospel, like the other three, is written "that you may believe that Jesus is the Christ, the son of God, and that believing you may have life in his name." (John 20:31). Do I accept this life? If so, then I must (a) respond with loving trust and obedience, whatever the cost, (b) give absolute loyalty to the fellowship of the Church through which alone the message comes down to us, and through which Christ continues his redemptive mission work today, and (c) accept responsibility to proclaim the gospel everywhere, since Christ lived and died and conquered death for all men. Note to preacher: you may wish to suggest to your people further reading. I found *Mark's Witness to Jesus Christ* by Eduard Lohsé a most useful, brief treatment. Others include *Westminster Study Bible* or/ and *Abingdon Bible Commentary, Preface to New Testament Study* by Alan Richardson, and *The Story of the Bible* by Edgar J. Goodspeed.

IV. *This is Your Life—in Three Scenes.* I owe the idea, but not the title, to one of California's able, imaginative preachers, Dr. David John Donnan, senior minister of Santa Monica's First Presbyterian Church. With his kind permission I pass on a real preaching possibility for the Sunday after Christmas, or a Sunday later in January. For church year followers it could be the basis of a sermon in the Epiphany season. Text: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. . ." (Luke 2:29, 30.)

Part of "the beautiful afterglow of the birth of our Lord" relates to Jesus' presentation in the temple forty-eight days after his birth. Recall the others "in church" that day when Joseph and Mary brought the young child. Two elderly saints, Anna and Simeon were in the congregation. Simeon, of whom the neighbors must have said, "a saint if ever there was one" perceived the tremendous significance of the child Jesus. Taking him in his arms he cried the words familiar to millions across the centuries and known to many by the Latin "nunc dimittis." Joseph and Mary, astounded by this response of Simeon were blessed and informed of the decisive effect of their boy upon "many in Israel" and upon his mother's soul.

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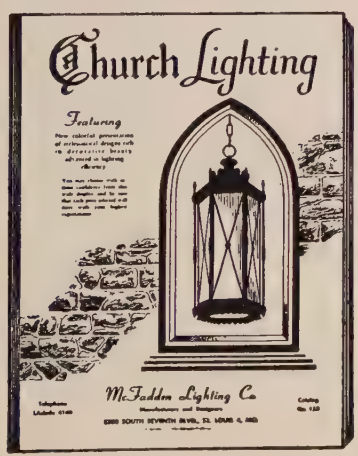

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Scene II. The things that are unforeseen.

Scene III. The things that are unseen.

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After this brief interpretation of the nativity story, the preacher may turn to the drama of everyman's life in the light of the "greatest drama in the world."

(1) The things that are seen are important. How much do we see in (a) God's created world, (b) the world of persons, and (c) opportunities for Christian service?

(2) Here something helpful could be said concerning the ministry of the unpredictable in life lived "under God." Chance, luck, and the unforeseeable, not only operate to bring adverse situations; the unpredictable may produce spiritual and moral surprises of worth. An illustration from the preacher's experience or reading of the mysterious workings of God's providence in a person's life.

(3) Life's drama reaches its climax when we realize that a constant, transforming and guiding power is working in this guided and guarded universe. For the Christian the Lord's promise is marvelously fulfilled, Christ is with him always. True, "we walk by faith and not by sight," but we do get help to find the right road and the power to travel it.

PARSON'S BOOK(S)-OF-THE-MONTH

A popular New Testament translator, a young theologian, and one of our younger Old Testament teachers provide my favorite books in this month's bag. And each of the books is the kind even a busy parson will not leave in any bag very long. First is *The Young Church in Action,* a translation of the Acts of the Apostles by J. B. Phillips. (The Macmillan Co., 1955. $2.50.) Next is *A Layman's Guide to Protestant Theology* by William Hordern. (The Macmillan Co., 1955. $3.50.) Third on the list is the first book by Bunyan Davie Napier, associate professor of Old Testament, Yale University Divinity School, entitled *From Faith to Faith,* essays on Old Testament Literature. (Harper & Brothers, 1955. $3.00.)

Concerning Mr. Phillips' modern version of the Acts, it is marked by that freshness of phrase and contemporaneousness we have learned to expect and enjoy from the author of similar versions of the Epistles *(Letters to Young Churches)* and *The Gospels.* True, the late James Moffatt did this kind of translation first and did it with astonishing accuracy as far as rendering the Greek into colloquial speech was concerned. And there have been others before and since, Weymouth, Knox, Goodspeed, and others. But Mr. Phillips, being the most recent, and with an originality which almost explodes into vivid phrase at times, has an appeal his predecessors may no longer possess. Personally, while I agree that he lays himself open to the charge of doing a paraphrase rather than a faithful translation, I do not believe he has quite equaled his work in translating the Epistles in either the Gospels or this latest work. But many will be grateful for this book, not only for the vivid translation (paraphrase if the pundits insist!) of volume one of church history, but for the ten page Translator's Preface in which much more than the linguistic aspect of Acts receives pungent comment. In addition there are clear maps of Paul's journeys, and an appendix of four addresses broadcast over the B.B.C., "expanded versions of what Luke actually records." As a result the reader as well as the earlier listener to the British broadcast program, is "there" for the speech on the day of Pentecost, Stephen's defense, speech on Mars' Hill, and defense of Paul before Agrippa.

From Faith to Faith is described by the author as essays. This is a modest description. For the 223 pages include a succinct summary of Old Testament scholars' appraisals of basic religious concepts of Israel's faith in the light of the Christian revelation, plus the au-

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thor's own literary and theological interpretation of these concepts in terms a non-technically trained reader can understand and assimilate to his own faith. This is almost a pedantic way of saying that Professor Napier has provided a key for thoughtful lay readers by which the meaning of significant ideas can be unlocked. Such concepts as creation, sin, judgment, covenant and redemption come alive under Napier's discussion. Invariably, for which we give thanks, the author moves from scholarly commentary to preaching. As a former colleague I can testify that students find Napier's survey course in Old Testament excitingly interesting. One of the reasons is the teacher's own flair for preaching, which he does in classroom as in chapel with uncommon dramatic and humorous touches. Readers of *From Faith to Faith* will find the preacher breaking through the scholar in its pages. If there is no actual homiletical "gold in them thar hills" marked myth, legend, history, prophecy, law, there are sermon suggestions. My preference would be for the third section, history. Only a man who had a sense both of the dramatic and of the eternal could have chosen and expounded Late One Afternoon, Absalom Had a Beautiful Sister, David and the Son of David. Relevant notes and index are included. If you have been out of seminary fifteen years or more, this book will introduce you to the approach of "critically orthodox" Old Testament teachers. If you are a preacher who has found Old Testament passages uncongenial for preaching, this book will prove a corrective and a resource.

A Layman's Guide to Protestant Theology is by a former United Church of Canada minister who studied directly under and assisted Reinhold Niebuhr and Paul Tillich, and is now teaching in the Swarthmore College department of religion. It is just what it says. It is for laymen, written clearly, authoritatively, and—if one dares to use what may seem like a loaded Victorian word—winsomely. It is a guide to Protestant theology by one who has himself moved through the mazes of metaphysic to that place where the trail still moves uphill but where there is freedom and a sense of direction. Two chapters are devoted to a backward or historical look. In these is as terse and luminous an outline of the history of Christian thought as may be found in less than fifty pages. Then comes a judicious description and balanced evaluation of fundamentalism or conservative Christianity, liberalism, the remaking of liberalism, neo-orthodoxy, American neo-orthodoxy, the boundary between liberalism and neo-orthodoxy (in which Paul Tillich is the representative thinker), orthodoxy as a

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growing tradition, and a brief, illuminating concluding statement, which sets the mood for the reader's continuing journey. Doubtless a professional theologian can charge Professor Hordern with oversimplifying complex matters. Every reader will vote the author a successful interpreter. If, like this parson, you intend to offer a brief course on Christian doctrine to your own laymen, here is an excellent book, along with Professor Daniel Day Williams' *What Present Day Theologians Are Thinking* for your own preparatory study and for your laymen's collateral reading. In case you haven't discovered it, once laymen realize that Christian theology wrestles with the ultimate questions of life, they demand theological instruction! What are we waiting for?

NOTABLE QUOTES

What else is the meaning of Christmas? Does the world join to celebrate just the birth of another Jewish baby a very long time ago? Even if Jesus had been no more than this, His birth would still be the most important event in the history of the world. But the significance of Christmas for the Christian is other than this; and, as a Christian would affirm, infinitely more satisfying.—Bishop Stephen Neill in *Christian Faith To-Day*.

* * *

I see not a step before me as I tread
on another year;
But the past is still in God's keeping,
the future His mercy will clear,
And what seems dim in the distance
may brighten as it grows near.

And so I go on, not knowing; I
would not if I might,
I'd rather walk with God in the dark
than go alone in the light;
I'd rather walk with Him by faith
than go alone by sight.

* * *

Differences of thought must be very perturbing to the man who believes that he has a set of precise doctrines revealed by God. If one believes this then he must believe that all who disagree with him are wrong. . . . But if we take the position that human truth is always finite, we must welcome difference. If we believe that infallibility is never attained in human affairs, we must welcome diversity of thought as a needed corrective of our own limitations. . . . I am not advocating that sloppy idea of tolerance that is popular today. You know the kind; it says, "One man's religious belief is as good as any other." Carried to its logical conclusion, this means that Protestantism, Catholicism, Hindu-

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ism, Communism, and Father Divine-ism are all equally true. There is nothing to choose between them. If all religious opinions are of equal value, it can only mean that none of them is of any value. It means that we can know nothing about religion. —William Hordern in *A Layman's Guide to Protestant Theology.*

* * *

As a matter of fact, the years should bring fulfillment to every preacher. I am more aware now than ever before of the Church's unseemly desire for young preachers. This is something hard to understand. For other things being equal, the man who has been in the ministry for twenty-five years ought to be a much better preacher and pastor than the man who has just come from seminary. When one imagines the kind of message a man rich in pastoral experience and wise from many acquaintances can deliver, as compared with the man who is merely at the beginning, one wonders why the church does not prefer the older preacher. The answer is not far to seek. Too many of us do not find our ministries expanding with the passing years, but contracting and getting weaker.—Gerald Kennedy in *God's Good News,* Harper & Brothers, 1955, $2.50.

* * *

Somehow we go off the track, getting all wrapped up in ourselves as if we were proprietors and not trustees of the gifts of God. Not long ago a friend sent me a book designed to help people get rich. It suggested all the techniques for getting rich in one way or another. . . . I had a feeling as I read it that Dennis the Menace was on the prowl in a respectable fashion. It troubled me, because it seemed to make getting rich the crowning virtue, and it seemed to have little notion of what a man could give. It occurred to me that, after all, "God gave his Son," and there was no profit in it.

JEST FOR THE PARSON

A thirsty traveler asked an innkeeper (euphemism for the English publican) for six drinks in a row. Each time he also ordered refreshment for one whom he designated as "the colonel." "Pardon me," said his host, "who or where is this person you call 'the colonel'?" "Why, right beside me," said the customer, pointing to a tiny figure beside him. Awed, the innkeeper looked down at this miniature person, attired in what seemed to be the regulation uniform of a full army colonel, his tunic replete with campaign and battle ribbons. "Is he a real colonel?" he whispered. "Certainly. He has had a distinguished military career, particularly in Africa," said the man. "Colonel," he said, addressing his tiny friend, "tell this man about that time in the jungle when you told that witch-doctor where he could go." (Pause here for reflection. Clue to alleged humour in the yarn: the colonel shrank from the retaliation of the medicine man.)

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1950	246,240	29,775,357
1954	262,826	37,623,530

Membership Growth in the Roman Catholic Church

1926	18,605,003
1940	21,284,455
1950	28,634,878
1954	32,403,332

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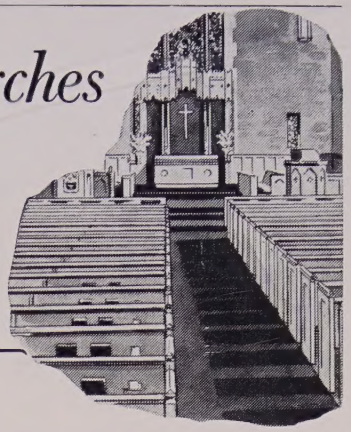

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Dawson Memorial Church, Birmingham
First Presbyterian Church, Citronelle
First Baptist Church, Greenville
Highland Avenue Baptist Church, Montgomery
Ross Street Christian Church, Montgomery

ARIZONA
Emmanuel Lutheran Temple, Phoenix
Community Congregational Church, Tombstone
Church of Christ, Tucson
Unitarian Church of Tucson, Tucson
Trinity Presbyterian Church, Tucson

ARKANSAS
Christ Episcopal Church, Little Rock

CALIFORNIA
Our Saviors Lutheran Church, Los Angeles
Hallwood Church of the Nazarene, Marysville
Geneva Presbyterian Church, Modesto
Christian Reformed Church, Ontario
First Presbyterian Church, Palo Alto
First Baptist Church, Palo Alto
Salvation Army Officers' Training School, San Francisco
First Baptist Church, Reedly
Calvary Methodist Church, San Francisco
Willow Glen Baptist Church, San Jose
First Baptist Church, Tracy
Assyrian Evangelical Church, Turlock
First Presbyterian Church, Vallejo

COLORADO
Second Baptist Church, Boulder
Church of God in Christ, Colorado Springs
Union Baptist Church, Denver
First Church of Christ Scientist, Rocky Ford

CONNECTICUT
Hartford Seminary Foundation, Hartford
St. Paul's Evangelical Lutheran Church, Bridgeport

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Bethel A. M. E. Church, Wilmington

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First Baptist Church, Eustis
Norwood Baptist Church, Jacksonville
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Neriah Baptist Church, Atlanta
First Baptist Church, Atlanta
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First Methodist Church, Fort Valley
Haddock Methodist Church, Haddock
First Methodist Church, Hazlehurst
First Baptist Church, Jasper
First Baptist Church, La Grange
Trinity Baptist Church, Moultrie

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Trinity Lutheran Church, Chicago
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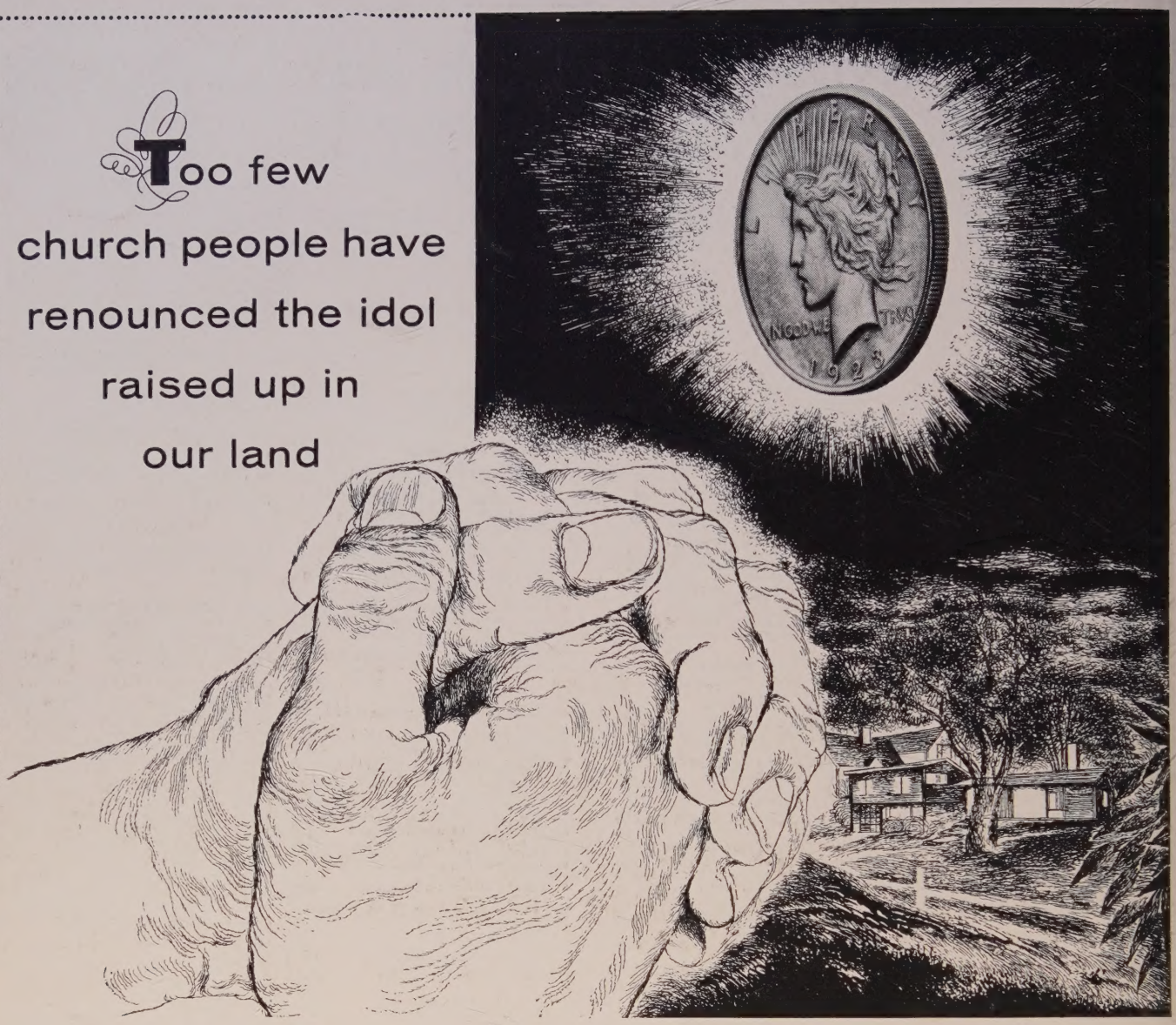

This is the frank and considered opinion of the world's leading specialists in church fund-raising

People don't consciously worship dollars.

Americans are generous . . . more generous, probably, than any other people in the world's history. We are the richest people in the world.

Yet our clergy, our ministers, and the laymen who work closest with them, know this disturbing fact:

While the First Commandment is: "Thou shalt have no other gods before me," the average churchgoer gives only 64¢ a week!

Why *is* that? Because the dollar *is* "another god" in too many instances. But that isn't the whole trouble. *We know it isn't* . . . out of our experience as the world's leading specialists in church fund-raising.

People just don't know *how* to give, or why they need to give.

Your need to give is not that your church has set up an operating budget or a building project. It is, rather, that you, as an individual soul, need to give for your own spiritual growth and peace of mind.

The Christian motive for giving is never "I will give to the deserving," but "I will give so that I may live."

Time after time we have seen this attitude work what seemed a miracle in revitalizing a church in its influence in the community and in the extension of its benevolences.

Fifteen hundred times again this year we expect to see this happen, for that is the number of canvasses we will direct for churches everywhere.

The strength of each of these canvasses, under the direction of a trained and devoted Wells man, will be this Christian concept of giving.

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